Gc
974.602
C168c
1784701

M. L.

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

Go

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01723 4995

C E L E B R A T I O N

of the 100th A N N I V E R S A R Y

of the I N C O R P O R A T I O N

of the T O W N of

C A N T O N, C O N N E C T I C U T

July 15, 16, 17, and 18, 1906

Digitized by the Internet Archive
in 2015

https://archive.org/details/celebrationofone00cant

1806. 1906.

CANTON CENTENNIAL CELEBRATION

CANTON, CONN.

1906

1784701

F
84606
.09

CANTON, Conn.

1806. 1906. Canton centennial celebration.

[n.p., 1906]

84p.

Title from cover.

COLLINSVILLE GREEN, JULY 18, 1906.

CONTENTS.

Exercises and Events,	Page	5
Prayer by Rev. Charles P. Croft,	"	8
Address of Welcome by William Hill,	"	12
" by Hon. Joseph L. Barbour,	"	14
" by Hon. Henry Roberts,	"	20
Prayer by Rev. J. W. Moulton,	"	23
Historical Address by Hon. Edward H. Sears,	"	26
Address by Rev. Charles P. Croft,	"	46
Prophecy by Mrs. Elizabeth J. Warren,	"	61
Appendix,	"	69

ILLUSTRATIONS.

Collinsville Green, July 18, 1906,	*Frontispiece*	
Portraits of Selectmen,	Face page	5
" of Other Town Officers,	" "	7
" of Officers of Celebration,	" "	12
Churches in Canton,	" "	23
Portrait of Hon. Edward H. Sears,	" "	26
Farmington River and Cherry's Pond,	" "	45
School Houses in Canton,	" "	61
Collinsville Elms,	" "	69

1. JOSIAH B. LOUGEE, First Selectman.
2. FREDERICK G. HUMPHREY, Second Selectman.
3. FRANK M. MILLS, Third Selectman.

ACCOUNT

OF THE

EXERCISES *and* EVENTS

Sunday, July 15, 1906.

In the various Churches of the town religious exercises were held commemorative of the anniversary.

Monday, July 16, 1906.

A Loan Exhibition, under the management of Emerson A. Hough, chairman of the sub-committee in charge, was opened and continued for four days on the second floor of the hall of the Town Building in Collinsville.

A large collection and great variety of antiques, costumes, and utensils, dating from Colonial times and from households in Canton and vicinity, were the features of the exhibition.

Tuesday, July 17, 1906.

A general reception was held in the Town Hall, Collinsville, attended by a large number of townspeople and old residents who came, not only from New England, but from Western States, to join in the festivities of the occasion.

The Hall was elaborately decorated and here the greeting of old friends and the meeting of people of former and

present generations made this a brilliant event for the "Old Home Week."

Letters of regret from absent former residents were announced by William Hill, Chairman of the General Committee.

Miss Nellie Myers, an elocutionist and Collinsville resident, recited a poem of her own composition, entitled "Home Coming," which was received with much appreciation.

The principal exercises of the celebration were held in Collinsville on

Wednesday, July 18, 1906.

A federal salute of thirteen guns was fired at 6 A.M., and a national salute of forty-six guns at 8 A.M.

At 9.30 A.M. the parade formed at the Green.

At 10 A.M. a salute was fired of forty-one guns.

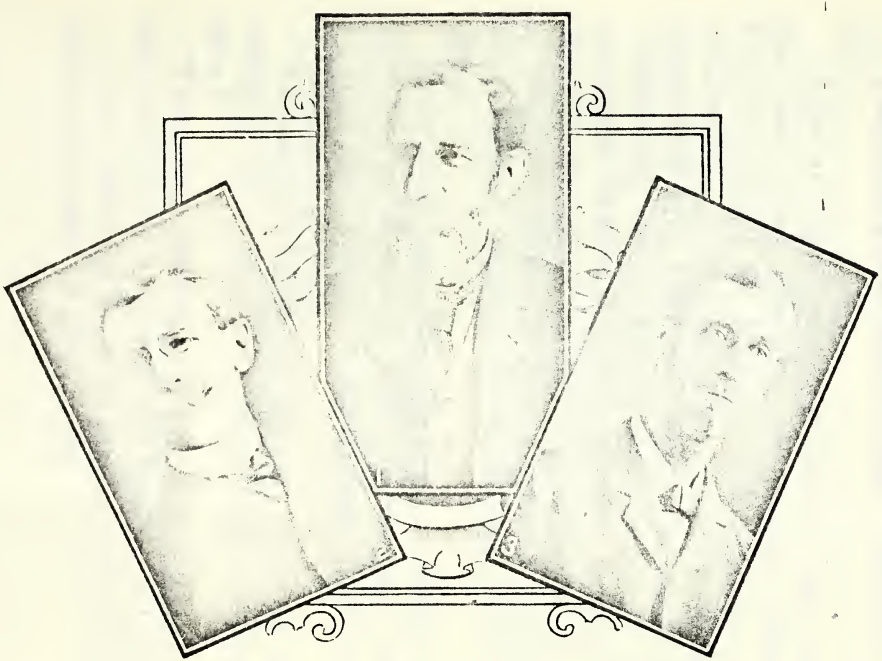
At 10 A.M. the parade began promptly and marched through the principal streets of the village, under the leadership of George L. Terry, marshal.

In the procession were hundreds of workmen from the Collins factories. From many of the departments the men appeared in uniform and represented their several industries by elaborate and ingenious floats.

Citizens on horseback and in carriages, representing various occupations and orders, helped swell the number.

The Governor of the State, with his military staff and the speakers of the day, followed in carriages, reviewing the parade from the grand stand in front of the Congregational Church at 11.15 A.M.

The exercises at the grand stand were a prayer by the Rev. Charles P. Croft, of Simsbury; Address of Welcome, by Chairman William Hill, of Collinsville; Address, by Hon.



1. WILLIAM H. SULLIVAN, Judge of Probate.
2. MUNROE E. MITCHELL, Town Clerk.
3. HENRY HUMPHREY, Representative.

Joseph L. Barbour, of Hartford; Address, by Hon. Henry Roberts, Governor of the State of Connecticut. Judge Sylvester Barbour, of Hartford, a former Canton resident, made an impromptu address and recited a poem of salutation.

The morning exercises then closed, with music by Hatch's band.

After an intermission, the exercises were continued at the grand stand, consisting of music by Hatch's band; Prayer, by Rev. J. W. Moulton of Canton Center; a Chorus of seventy-five voices, under the leadership of Emerson A. Hough with Mrs. J. B. Flint as piano accompanist, sang the "Recessional," by De Koven, and "Prepare Ye the Way," by Garrett; Historical Address, by Hon. Edward H. Sears; Music by the chorus, entitled "The Heavens are Telling," by Haydn; Address, by Rev. Charles P. Croft of Simsbury; Music, "America," by the audience, led by band and chorus.

Later there was a baseball game at Athletic Park; A canoe race on the river; Concert by Simonds' band; Fireworks on the "Island" in the evening, under the direction of Howard L. Sanborn.

The display of fireworks was very elaborate, and the reflection of every piece in the water made a brilliant double effect.

Throughout the village of Collinsville, houses and buildings were lavishly decorated with flags and colored bunting.

On the following pages the prayers and addresses on the official programme are given in full.

PRAYER

By Rev. Charles P. Croft, Simsbury, Conn.

O Thou eternal God, our help in ages past; Thou whose way is in the heavens, and whose kingdom ruleth over all the earth, whose truth is the foundation of enduring governments, and whose life and light have been given to the children of men through all the generations of the past, we humbly bow before Thee in grateful acknowledgment of Thy goodness unto us as a people. We thank Thee for this glad day, and for the happy occasion which calls us together at this time; for all the pleasant memories and bright prophecies that gather about us, and for all our advantages and developments and inspirations. We rejoice in our free and happy country, won to us by the heroism and blood of godly sires,— noble men and women who fought and died that we might be a free and independent people.

We thank Thee for the manhood of the men who stood for righteousness and justice, when greed and oppression were strongly intrenched against us.

We thank Thee for our material resources, for our broad, rich lands, our mighty rivers, our ocean lakes, — the thoroughfare of a great commerce, through which vast sums of wealth are poured into the lap of our people; for our mountains of silver and gold, and for the mines of inexhaustible treasures that lie all around us at our feet.

We thank Thee for the enterprising and progressive spirit that has characterized our people, and for the great prosperity that has waited upon our industries; for the love

of liberty that has made us a free nation, and for the opportunities of service to our fellow men.

We rejoice in the memory of Thy goodness as we think of our fair and happy country, and especially do we recall the good men and women who have lived in this community, and who gave their lives that we might see this glad day. We thank Thee for the strong Christian men who have been leaders in the affairs of this town, and in the councils of our beloved State, who have stood for the cause of education and religion, and interested in all enterprises that were calculated to elevate the people. Thou hast wonderfully led this people, through the century now closed, and given them peace and prosperity; and for this and for all Thy mercies to these homes make us unfeignedly thankful.

We beseech of Thee to grant Thy favor upon the churches of this community — of whatever sect or denomination — grant wisdom and power to Thy servants who speak the good truth to men. May they so interpret the Gospel of Christ that good-will and Christian fellowship may prevail everywhere.

Let Thy favor rest upon our schools, and may education and religion be joined in the great work of redeeming the world from ignorance and darkness.

We beseech Thee to give success to the men who lead our business activities. Inspire them with a high conception of manhood and duty, and while they are diligent in business, may they have a fervent spirit in serving the Lord.

Grant Thy blessing upon the men who labor on the farms and in the shops, and are striving to make this world a good place to live in. May they have abundant reward for duty faithfully performed.

We beseech of Thee to bless and comfort the strangers within our gates, — those who come to us from far-away

shores and speak to us in unknown tongues. May they find the warm welcome of a Christian community, as they take up their abode with us, and while we welcome them to our shops and schools and churches, to all our civil and institutional life, may they in turn become loyal and worthy citizens of our common country. Grant that more and more the hearts of this people may be united in the bonds of a more perfect charity.

May all the causes of disturbance and separation and animosity be taken out of our midst. Oh, Lord our God, forbid that we should be a divided and scattered people! Forbid that anything should dim our prosperity. Forbid that selfishness and arrogance should rule us for our destruction. May this whole nation be nourished by a true Christianity, so that all men shall look upon us and long for the same power which we possess, and serve the same Christ, and rejoice in the same prosperity.

Let Thy favor be upon our beloved Commonwealth. Thou hast mercifully led us thus far, and let not any disobedience of ours turn Thy face from us. May Thy servant, the Governor of this Commonwealth, have strength and courage for his duties, and administer the affairs of his high office, not in the interest of a class, but for our common brotherhood, so that we may be in sympathy with those who are strangers to our conditions and bring all men to the fellowship in Christ.

Grant, O Lord, we beseech Thee, wisdom and guidance to the President of these United States, in his efforts to bring our great people back to national honesty. Clothe him in greater measure with those influences that have guided him thus far. We thank Thee for his sterling manhood; for his unselfish nature; for the wisdom of his world-wide measures; for his devotion to our common

brotherhood, and for his outspoken Christian life. May success crown his administration in harmonizing the different elements in our great nation, and advancing all interests that shall preserve us a free and united republic. May peace abide with us as a nation. May we no longer strive in warlike contentions among ourselves, and let the white banner of peace be unfurled to the whole world, until all the earth shall see Thy salvation.

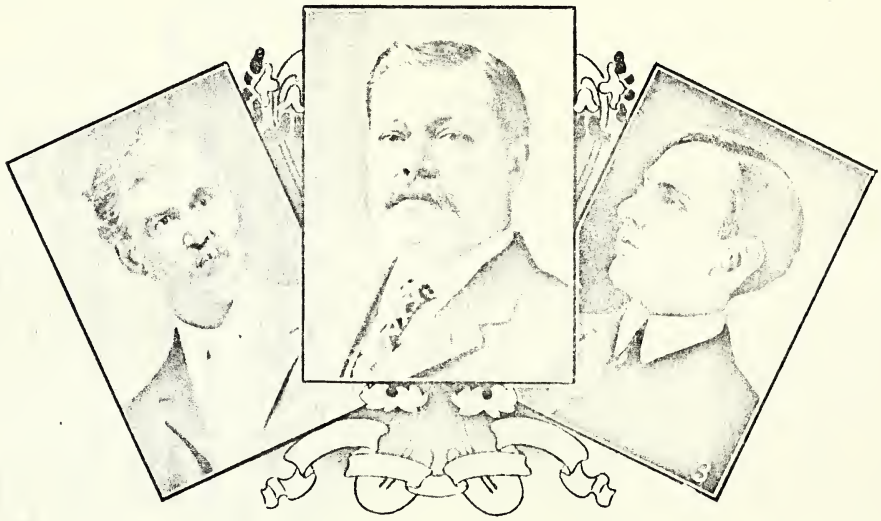
May Thy kingdom come and Thy will be done among men, according to the riches of Thy grace. — *Amen.*

ADDRESS OF WELCOME

By William Hill of Collinsville.

Ladies and Gentlemen: The town of Canton having completed the first century of its existence, it is highly fitting and proper that we should set aside this day to celebrate that event and to gather together the history of the past, that it may be preserved as an inspiration for the future, and also to renew as far as possible those ties which have been broken by reason of the changes incidental to the march of time.

I assure you that it is a great pleasure to us on this occasion to welcome here his Excellency the Governor, with other State officials and so many strangers. Yet you are hardly strangers, for most of you have been drawn here by reason of some former association with this town. Doubtless many of you in looking back, perhaps over many years, remember the home of your childhood as located somewhere among these rocky hills, and today, in memory, you see that home again with its surroundings. You remember where you coasted in the winter and where you found the cows at sundown in the summer, and perhaps you hear again, in memory, the gurgle of the mountain brook where, as boys, you sought the speckled trout in springtime. You remember, too, a day when in the flush and hope of youth you went out from that home to do battle with the cold world, and a tinge of sadness comes over you as you recall the forms of those who on that day, amid subdued sorrow at parting, bade you Godspeed when you left, and you remember also that they have long since gone to their reward.



OFFICERS OF CENTENNIAL CELEBRATION.

1. William Hill, Chairman General Committee.
2. George L. Terry, Marshal.
3. Emerson R. Lewis, Secretary.

But these rocky hills are here and the winding valleys are here and the mountain brook still gurgles on its journey to the sea, and they welcome you to the old scenes, and those of us whose lot is cast among them would welcome you even as those who are gone would do, could they be here. We rejoice that you have remembered the old home and come again to renew its associations. Our latch strings are out — yes, even more — our doors are open and we welcome you to every part of the old town.

We have here on this platform one of those of whom I have spoken, one whose memory goes back to the days when he attended the little schoolhouse in the northern part of this town, and I know you are anxious to hear him speak. I refer to the Hon. Joseph L. Barbour of Hartford, who will now address you.

ADDRESS

By Hon. Joseph L. Barbour of Hartford.

Mr. Chairman and Fellow Townsmen: I observe that I am down on the programme to make an address; this is a false pretense, as I am not here to make an "address." When our good friend Hill asked me to come, I said that I should be rejoiced as a former resident (although then a young one) of the town, to be here and possibly talk for a few minutes in an informal fashion concerning my reminiscences and recollections of the town and of my early days here, and he said that that was just what was wanted of me, and when I talked with him again and told him that I had no time to make preparation for an address, he said all that was wanted of me was what I had previously outlined I would do, and so for a very few minutes I will recall the days I spent in this good old town.

I was not born within the limits of the town, but, nevertheless, I think I can claim citizenship, for my father was born here, my grandfather was born here, and two of my great-grandfathers were born here. The line runs back to Heman Humphrey Barbour, Henry Barbour, and Jonathan Barbour, who was father of Henry Barbour, and on the other side Solomon Humphrey, who was the father of my grandmother; all old residents and born within the present limits of this town. Although it was only a hundred years ago that the town was organized (before that it was West Simsbury), yet the territory, the rocky hills and the fields and the brooks are the same now as when they called that territory West Simsbury, and so it happens, through my re-

lationship here, that when I was a youngster (I was going to say when I was a little fellow, but that would hardly be definite, for I am a little fellow now), when I was a youngster I used to come here, beginning from the time I was five years old until I was ten or twelve — very often in the summer and very often in the winter — and make my home at my grandfather's in Canton Center on the hill, a mile or more beyond the old Congregational Church, and I rejoice in the present years of my city life that I had that experience of New England country town life because of that relationship here, for no city man can realize what the old New England town life was except he has lived in it, and he cannot realize it today because the old New England town life of fifty years ago is not the town life of today.

I used to go out to the old house on the hill, and I vividly remember some of the incidents of my country life there, the raising of barns and farmhouses; the sowing and the planting, the mowing and the reaping; the swarms of bees passing overhead, and grandmothers and aunts and uncles coming out with tin pans and spoons and the bees settling upon some neighboring branch. The bees remind me of what a country boy told a city boy. The city boy said in the city they had a number for every house on the streets, that they numbered every house and called every house by that number. "That is nothing," said the country boy, "we have got hives of bees out here and we have got a name for every bee." "What?" said the city boy, "got a name for every one of them, what are their names?" The country boy said: "We just call them all bees, that's their name."

Another recollection is seeing my grandmother in the little house that was across the driveway from the old farmhouse sitting at a loom weaving a carpet or cloth.

Another recollection is seeing my uncles and grandfathers in the pool of the brook washing sheep, for each sheep had to be washed before shearing; and that reminds me of the man who took the pledge, being induced thereto by the minister who had remonstrated with him for a long time. Finally the old fellow said: "Parson, there is one thing I have got to do; when I shear sheep I get wet and have the rheumatism, and there is only one thing that will cure me and that is a drink of whisky, and I must take a drink of whisky when I wash sheep for shearing." The parson said: "Well, then, promise me that you will drink only one drink when you wash sheep for shearing." The old fellow said: "I will promise." Only a few days after that the parson went by and saw by the road the old fellow very much under the influence of liquor, and said to him: "You told me you would not drink only when you washed sheep for shearing; you are not keeping your promise." The old fellow said: "Parson, I am keeping my promise." The parson said: "There is no pool here, no water here, and no danger of rheumatism, and you have promised me that you would take only one drink when you washed sheep for shearing." The old fellow asked the parson to come with him and led him into the barn, and there was a tub full of water, and there was a big sheep wet and shivering, and the old fellow said: "Parson, I have washed that sheep six times this morning, and I am liable to wash him again several times before night."

And another of my recollections is of the old schoolhouse that stood in the fork of the road. After you had gone north from the church half a mile or so, you turned to the left and went up the hill, and by-and-by you came to the place where Deacon Hosford lived, and I remember the sugar pears that fell into the road from the tree in his yard,

and how we used to race for them. Yes, I well remember the old school, and I can smell this minute the smell of doughnuts and apples that used to be in those desks when we lifted the covers.

All of those things come back to me, with many others. But my liveliest recollection is of the Sundays. It is principally the Sundays I remember in this old New England town, for every Saturday night, just as the sun dropped below the horizon, no matter what we children were doing, grandmother would appear at the door and say: "Come, children, it is sundown," and Sunday commenced then and there, and Sunday lasted until sundown Sunday night. We used to go to church at what is now called the Canton Center Congregational Church. I wished at first that this anniversary and these meetings were to be held there, but when some who were out there last Sunday said the old columns and galleries were all gone and they had some new-fashioned dome and railings, I did not want to go there at all. I wanted to see the old place as it was in the old time. I distinctly remember seeing the Reverend Jairus Burt in the old high pulpit, and I think he went out of that church to his rest fifty years ago. I remember most vividly and clearly all the incidents of the Sunday service. They had no new-fangled organs and church quartets in those days. The singers were in a gallery at the rear of the church, and there was a railing that went across at the front of the gallery and little upright posts with brass rods that ran through to hold the curtain, and when the singers stood up it was one of the proprieties to pull the curtain along the rods on which rested the books, and behind the singers were Warren Humphrey, playing a fiddle, General Jarvis Case with a flute, and Uncle Ely Brown with a bass viol. The minute the hymn was given out and the music started, up would rise the people and

turn their backs upon the minister and face the choir until the music was concluded, when they would resume their seats and face the minister again. By-and-by, if it was a hot day, you would see, in the midst of the sermon, some fine specimen of a New England farmer rise in his pew and calmly take off his broadcloth coat and fold it together and carefully lay it back of the seat, and then sit down in his shirt sleeves and listen to the rest of the sermon. By-and-by the forenoon service would come to an end, and then the women of the congregation would sit down and talk and exchange gossip, and the men would all go out to the horse shed, and out from the wagons would come the boxes with the cheese and the doughnuts and the rye bread and butter and apple pie, and this would be their dinner, from the tail end of the wagons; and the men would talk politics and religion, and settle great matters of statecraft in the old New England fashion. And then back again to the church for the afternoon service, and back again to the homes. When the sun set Sunday ended. Those were the Sundays we used to have.

Now, then, I have talked a good deal longer than I anticipated, and I have not made any address either. I have simply talked in this rambling fashion because Mr. Hill said this was Old Home week, and I have made a home talk. I have gone on in this rambling fashion, giving reminiscences that come to my mind like leaves from the book of a life of a century ago in this old New England town. A few words more and I will give way to others.

This is your Centennial celebration. It was a hundred years ago that this town was organized, and I will say just a word here as to the progress that has been made in the State and Nation since this old town was organized. When this town was organized we had in our Commonwealth one hundred towns, five cities, and one borough. Think of the

changes that have occurred. Our five cities have grown to eighteen; our one borough to twenty-six; our one hundred towns to one hundred and sixty-eight. Our great country, with a population then of about four million, of whom about seven hundred thousand were slaves, has now a population of nearly eighty million, all free. Our wonderful development being due to the dauntless courage and energy of the hardy pioneers who, felling forest, leaping great rivers, climbing mighty mountains, conquering wildernesses, making waste places to blossom as the rose, cleared the way for our magnificent civilization of this century. Since this town was born has been heard the hum of the first sewing machine, the ringing of the first telephone bell, the voice of the first phonograph; has been seen the first photograph, the first electric light, the first electric car, the first bicycle, the first horseless carriage, commonly known as the automobile and to the farmers the "devil wagon." The record is marvelous. In those hundred years the air and ocean have by human science been converted into vast whispering galleries. During those hundred years the iron horse has been constructed and so developed that in five days it is possible to span our great continent. In those hundred years have been developed the mighty steamships, touching two continents between two Sundays. The record of those hundred years is the record of great progress in religion and education, of marvelous inventions in mechanics, and wonderful achievements of statecraft. And above us all in this town, in this Commonwealth, and in all parts of our country, from lakes to gulf, from ocean to ocean, floats the flag of a common country, its blue field crowded today with shining stars, where there were but sixteen a century ago, and we rejoice that its folds have been freed from the blot of human bondage, and pray God that it may never again be blackened by the stain of any national dishonor.

ADDRESS

By Hon. Henry Roberts of Hartford,

Governor of the State of Connecticut.

My Fellow Citizens of Canton:

In the few moments which I shall occupy I can hardly do more than congratulate this township of Canton on reaching its one hundredth birthday. The individual, if he is fortunate in reaching the age of one hundred years, has passed the most useful period of his life. But a township one hundred years old is still in its youth, and years of development and growth are before it. Canton today is in such a position, and you may look back upon a most enviable record and may look forward to most pleasing prospects.

It is, therefore, an honorable and very agreeable privilege to bring to you from my fellow citizens throughout the State their felicitations on this notable occasion.

As we look into your history, we remember that in this town was started that industry which has flourished and which has published the name of the State far and wide. We join with you in congratulation on the success of this enterprise and in your growth and prosperity. The name of the "Collins axe" and the various instruments made in this industry, are synonyms for Yankee ingenuity; that of The Collins Company, for enterprise and business thrift.

While you have prospered in this township in various ways, the State in which you live has grown and advanced in many uplifting ways. One hundred years ago our State was but sparsely settled; we then had but few within our bor-

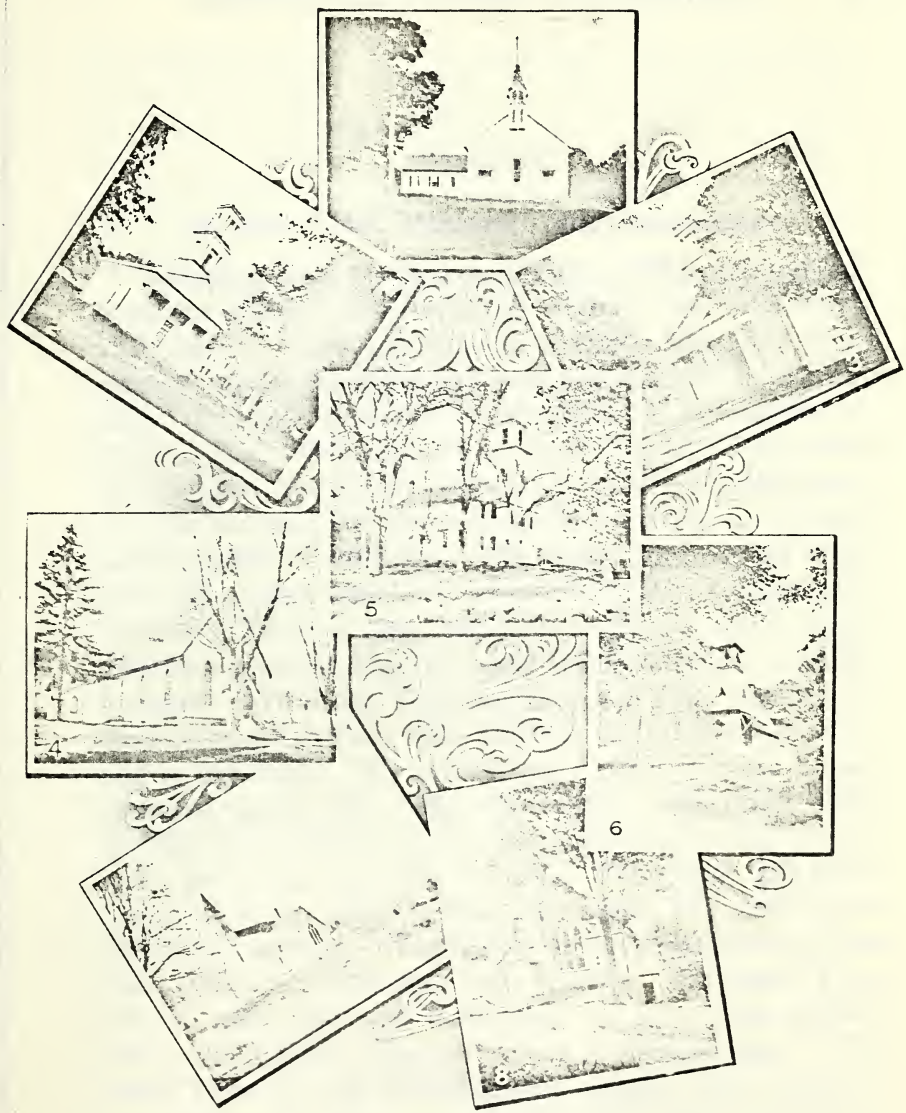
ders. But from the earliest times, from our forefathers' noble examples of patriotism and loyal devotion and lofty ideals, we have taken to heart the lessons they bequeathed us and have grown in strength and numbers, our churches and our schoolhouses ever being companion structures in this development. Our forefathers contended that the nurture of the soul and the strengthening and discipline of the mind were necessary requisites for a strong future manhood and womanhood, and this sentiment has been maintained in the years that have passed, so that today we have a leading university and schools and colleges of wider than State fame, within whose walls have been gathered students from all lands and from which have been graduated women and men who have been prominent in our advanced civilization. From the time the first steamboat was launched and the application of steam as a motive power thereto, the invention of a Connecticut man, till today, there have emanated from the brains of Connecticut men numerous and valuable inventions. It is this enterprise and this genius that have built up our thriving towns, with their busy mills, and given employment to thousands of respected and self-respecting men and women, than whom no State has better, and who share in our Commonwealth's prosperity.

And where our State has grown, our country's growth has been marvelous also. We today stand in the forefront rank of the nations of the world, a power to be respected and a force to be reckoned with in the settlement of disputes and the adjustment of international affairs, and furnishing the world with subsistence from our fertile fields.

And so with these blessings and these privileges which have accrued to us in these hundred years, it behooves us, my fellow citizens, to take note of them and to live and be guided as our fathers have been, by patriotic and high mo-

tives, and I deem it to be the duty of every citizen to be interested in his town affairs and always desire that his town shall grow and advance along the best lines to the best ends. With this in view, and because those who organized the home coming in this town were moved by these motives, I am sure that good ought to accrue to you through your celebration of this home gathering. I regret that this Old Home Week idea has not taken stronger hold upon the people of our State than it has. It has been the means for the accomplishment of much good work in other States. It has erected memorials of noted events and distinguished personages, which will be handed down to future generations.

In these cursory remarks I desire to again congratulate you on this occasion and this anniversary, and to wish you the same blessings and same prosperity which have accrued to you in the past, and which I am sure will be yours through the years that are to come.



CHURCHES IN CANTON.

1. METHODIST EPISCOPAL, North Canton.
2. BAPTIST, Canton.
3. CONGREGATIONAL, Collinsville.
4. ST. PATRICK'S CATHOLIC, Collinsville.
5. CONGREGATIONAL, Canton Center.
6. TRINITY EPISCOPAL, Collinsville.
7. ST. MATTHEWS EVANGELICAL LUTHERAN, Collinsville.
8. SWEDISH EVANGELICAL PILGRIM, Collinsville.

PRAYER

By Rev. J. W. Moulton of Canton Center.

Almighty God, our Heavenly Father, Thou art and hast been our fathers' God, who has watched over this nation and people. Thou hast been our protector and guide down through all the centuries and hast permitted us to see this day. We thank Thee that we are permitted to assemble on this occasion. We thank Thee for all thou hast done for us as a people. We thank Thee for the churches of this town, for the business, for the commercial, and for the agricultural interests of the town. We thank Thee for the noble men and women who have gone out of here in times past. We thank Thee for those who have died here, and for those who have gone out into the world and have striven to make it better. We thank Thee that they had those elements in their character to make them useful in the affairs of the town and in our State. We rejoice, our Father, in these homes scattered among these hills and valleys. We thank Thee for the homes where prayers are made day by day by men and women who have love for God. We rejoice that there are many homes today in this town where Thy name is revered and honored. We rejoice in the schools and in the good influences which they have exerted. We thank Thee for the noble men who have gone out from these schools and exerted good influences in our Commonwealth. We thank Thee for the manufacturing industry that was born and flourishes in this town, and for him who has been so long at the head of it. May he have strength to continue that administrative ability which is for the public welfare.

We beseech Thee to bless its employees. We thank Thee for the high esteem in which they hold their employer. We pray Thee to bless them in their home life and work in connection with this industry, and in a social way and in all ways may they live lives to make them useful citizens. We pray Thy blessing upon these churches. We thank Thee for all the churches in the town, and we pray Thee, our Father, that they may be made stronger than in the past, and their influence may reach to the uttermost bounds of this republic. Bless, we beseech Thee, the schools of our town and grant that they may be held in great regard by the business interests of this town. Grant that all those who come to us from foreign lands may realize that God is worshiped here. We pray, O God, that in some future day all of these nationalities may become a part of our nation and that our nation may be made stronger than in the past. We beseech Thee, our Father, that all of these interests may be dear to us who are now living and to those who are to come. We thank Thee for the advance made in education in this town. We thank Thee for growth in the cause of righteousness among us and for the growing sentiment against the curse of the liquor traffic, and we thank Thee for the day that is approaching when the saloons shall all be closed and this great evil forever banished. We rejoice, our Father, that in many towns of this State there is a strong sentiment rising against the liquor traffic, and we pray that men may align themselves against this evil, and all work and vote for the purification of politics and the commercial and business life of the nation. We pray, O God, that thou wilt hasten the day when graft will not be tolerated in this nation and when it will not be tolerated in this town, nor in any of the towns of this Commonwealth. Let Thy blessing, we beseech Thee, be upon those who are laboring

for the upbuilding of the people in this Commonwealth and nation, and we pray that this may be a nation that shall be mighty in its influence among all the nations of the earth. We pray Thee to help us as citizens of this town and grant that we may see to it that that which is best for the interests of this town shall be ever kept in view. Let Thy blessing rest upon us in the further exercises of this day. May they be conducted with an earnest endeavor to please God and work for the welfare of humanity. O God, we know not who will be the people of this town in future ages. Grant that they may be a people who will work for her schools and all her institutions. We know that that which will be for the best interest of this town and of all towns will be men working for the upbuilding of character. We pray that unselfishness and purity of motive may characterize us more as a people, and so may we live that Thy blessing may rest upon us here and at last we may rest in that home which our Redeemer has gone to prepare for us. — *Amen.*

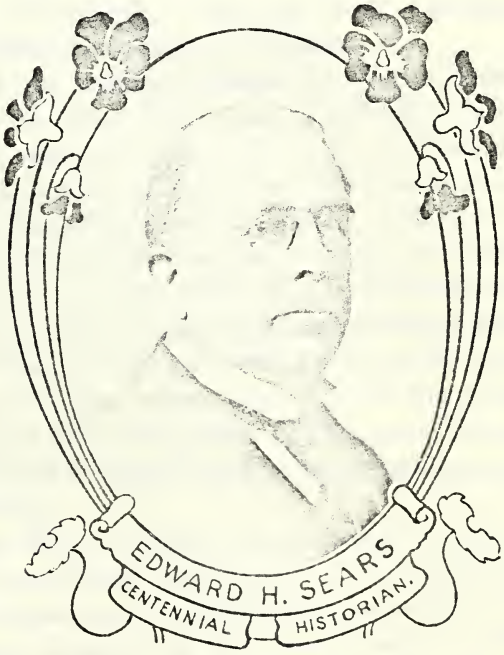
HISTORICAL ADDRESS

By Hon. Edward H. Sears of Collinsville.

One hundred years as a measure of time embraces a longer period than an average human life, which is made up of so many events and experiences of great import to the individual and the family. The past century, when considered with respect to social, political, and industrial affairs, has been so crowded with wonderful development in every direction of human activity that the connection of the present with the times of our grandparents may well seem a space of time more comparable with many other centuries taken together.

Yet, if we visit Europe, we will see wonderful structures that were old when Columbus discovered America, and, if we go to Egypt or Asia, we will find that there were civilizations of the past measured not only by centuries but by thousands of years. So we are in a very new world after all and in a section of it whose colonial days came more than a hundred years after its discovery, and we are in a town whose history begins even a hundred years later than that.

When the English colonists came to New England their efforts to provide means of subsistence and their devotion to a zealous religious life were the dominant features of their existence. Their inland settlements were dependent upon rivers and water courses which afforded the only practicable means of transportation and communication and they naturally erected their log cabins where the alluvial valleys


EDWARD H. SEARS
CENTENNIAL HISTORIAN.

and meadows offered attractions for the cultivation of a fertile soil.

Beyond in every direction was a wilderness, only to be penetrated when the number of white men had so increased that territorial expansion of a most primitive kind became imperative.

Upon the invitation of the peaceable Indians of the Connecticut valley, the first English settlers came from Massachusetts to the mouth of the Tunxis or Farmington river and established themselves at Windsor.

In time the settlers followed the Tunxis westward and located at the Great Falls (now Tariffville) and Massaco, which later was the town of Simsbury, embracing then the present towns of not only Simsbury but Canton, Granby, and a part of Bloomfield as well. Their settlements however, were confined to lands near the river and principally at the point now known as Hop Meadow, or Simsbury street.

Still later some of these inhabitants moved farther westward in Massaco land and settled first on the plain of Suffrage, now Canton street, and then in the valley of the brook named after the Indian Cherry, now Canton Center.

The Dutch were the first to discover and occupy the Connecticut valley.

Adrien Blok, a captain in the Dutch merchant service, and for whom Block Island was named, constructed a small yacht of sixteen tons at Manhattan, now New York City, and, sailing through the East river, made an extensive exploration along the north shore of Long Island Sound, sailed up the Housatonic and the "Versche," or Fresh river, now known by its Indian name, Connecticut.

He found an Indian village or fort near Windsor, and, after reaching the rapids a few miles further north, returned to the Sound.

The Dutch traders at Manhattan soon began traffic with the Indians whom Blok discovered, and at one time it is said they exported to Holland ten thousand beaver skins annually which were thus obtained. The Dutch traders procured a strip of land of the Indians and built a fort at Hartford at a place still known as Dutch Point.

At this time the civil and religious persecutions in England resulted in the emigration to America of the Pilgrims in 1620.

Further emigrations followed and, in 1630, seventeen ships with sixteen hundred or seventeen hundred people came to Massachusetts Bay and settled in Dorchester, Watertown, Roxbury, Medford and neighboring localities.

The Indians living in the valleys of the Connecticut and Farmington rivers suffered from frequent attacks of more powerful warlike tribes from the north and east. For some reason, possibly to secure valuable allies, Sachem Wahquinacut, together with others of his tribe, visited the English settlers of Massachusetts Bay in 1631 and urged them to come to the Connecticut valley. Governor Winslow thought well of the project and made a visit of exploration.

In October, 1633, Plymouth Colony dispatched a vessel to the Connecticut river under the command of Capt. William Holmes, who brought the Indian delegation home and established a trading post at Windsor. In 1634 and 1635 other colonists came and much privation and suffering ensued. Finally, however, with added reinforcements, a fort was established at the mouth of the Farmington and the permanency of Windsor colony was assured.

In the spring of 1636 Rev. Thomas Hooker headed a party of about one hundred from Cambridge, Massachusetts, and came overland to Hartford. From this time the colonies of Windsor, Hartford, and Wethersfield became well estab-

lished. It may not be uninteresting to take a glimpse at the conditions that existed in colonial days and contrast them with the various changes that have taken place since.

So firmly did our ancestors adhere to their religious beliefs that they were dominated by them not only in their social, but in their political life, and the intolerance which drove them from England seemed to have its counterpart in their treatment of all white men within their borders not in accord with their religious and political views.

At first the support of religion was voluntary in all the colonies, but later the Commissioners of the United Colonies recommended, in 1644, that each man should be required to pay a tax for religious opportunities according to his means.

This method of church support found ready acceptance by all, whether Separatists of Plymouth, or Massachusetts Puritans. To them an enforced taxation for their churches seemed a necessary condition for the well-being of the people and a proper foundation for civil government. In the first code of laws established by the General Court of Connecticut in May, 1650, we find this:

> "It is ordered by this Court and authority thereof that every inhabitant shall henceforth contribute to all charges both in church and commonwealth, whereof he doth or may receive benefit, and every such inhabitant who doth not voluntarily contribute proportionately to his ability with the rest of the same town to all common charges, both civil and ecclesiastical, shall be compelled thereunto by assessments and distress, to be levied by the constable or other officer of the town as in other cases:
>
> "And that the lands and estates of all men, wherever they dwell, shall be rated for all town charges, both civil and ecclesiastical, as aforesaid, where the lands and estates shall lie, and their persons where they dwell."

This union of church and state was the result of the strong bond of religious belief of the Colonists, and, if religion was to be properly maintained at all, a general tax seemed to them necessary. In later years this tax law was repealed.

The Congregationalists were the principal religious denomination in Connecticut in early times, and the settlers were not disposed to look with favor upon the Church of England in America, which was associated with unpleasant memories of their grandfathers' treatment in England.

In the year 1740 there was organized in the eastern part of Simsbury (now North Bloomfield) the Episcopal mission parish of St. Andrews.

Because the rector would not pay his tax for the support of the Congregational church in Simsbury he was confined in Hartford jail.

Another rector of this church during the American Revolution was confined in the same manner, because he was a royalist and it was believed aided royalist prisoners to escape.

The establishment of this parish of St. Andrews, as well as the migration of many of the Simsbury settlers westward to the present town of Canton, was largely due to the division of opinion which existed for years in the Simsbury parish as to where their meeting house should be located.

Simsbury was so named in 1670, having been previously known by the name of Massaco. It was described in the records of the General Assembly as "an appendix to the town of Windsor," whence most of its early settlers came. In 1676 the town was burned by King Philip's hostile Indians from the north, the inhabitants having fled previously to Windsor.

In 1736 the town was divided into four ecclesiastical societies, Wintonbury (now Bloomfield), Salmon Brook

(now Granby), Turkey Hills (now East Granby), and Simsbury.

The migration of settlers from Windsor westward to the meadows of the Tunxis was in April, 1642, when the General Court granted the Governor and Mr. Haines

> "liberty to dispose of the ground uppon that parte
> "of Tunxis River cauled Massacowe, to such inhabi-
> "tants of Wyndsor as they shall see cause."

Invasion of the country occupied by the Indians was a conquest not always peaceful, and the settlers were continually on their guard against some outbreaks of opposition to their encroachments.

Although the settlers sought to buy lands of the Indians, the consideration given was trifling, and the title obtained generally of little value, for the aborigines had no conception of English law, and probably had no expectation of any restrictions upon their hunting, fishing, and roaming about as they had always done, even if some of them did give possession of their lands for a trifling sum. It is recorded that the first title to Simsbury obtained of the Indians was a grant by the tribe of the whole town of Massaco in lieu of a sentence imposed by the court in Hartford upon one of their number who had burned the stock of tar made by one of the settlers.

The sentence was that the Indian was to pay a certain fine and, in default thereof,

> "either to serve, or to be shipped out and exchanged
> "for neagers, as the case will justly beare."

In the first book of Deeds in Simsbury is the record of an affidavit of Thomas Bancroft, dated March 11, 1661, in which he stated that his brother, John Griffin (the manufacturer whose tar was burned) gave an Indian, named Manantoe, liberty to plant at Weatogue meadow and the

"said Manantoe did then acknowledge John Griffin
"to be the true owner of the lands of Massa-
"choe and that Pawnsattaquam at Massaco had said
"John Griffin was now the sachem of Massachoe
"and the Indians had no right to any of these lands
"to whom Tuxes bounds."

If there were any clouds upon Griffin's title to his real estate, either real or suspected, he doubtless considered that he had by this affidavit made secure his possession.

According to Trumbull, the Indian historian, Massaco is from "massa" (great) and "sank" (outlet); meaning the "great brook's mouth," the place where Hop Brook empties into the Farmington river.

The land was named after its white proprietor, "Griffin's Lordship," and later conveyed to the town proprietors, and certain lots were set off to Windsor settlers.

The extent of Massaco is not clear, but it doubtless included all that land which in 1670 was designated as the town of Simsbury, and extended ten miles north and south and ten miles east and west.

In 1669 there were only thirteen "stated inhabitants" of Simsbury: Thomas Barber, Michael Humphrey, Samuel Pinney, John Case, Joshua Holcomb, Joseph Phelps, Samuel Filley, Thomas Martel, John Pettibone, John Griffin, Luke Hill, Joseph Skinner, and Peter Buell.

The earliest settler in Canton was Richard Case 2d, who came from Simsbury in 1737, and erected a house on East Hill in 1747, which was the first house built in the town, and on the property now owned by the heirs of the late John Case, who was Richard's great-grandson. The foundations of this log house are still in existence. The early settlers lived in log cabins, such as they could build themselves. There were no roads, wagons, or sawmills until years later. In the course of time houses built from hewn logs and

boards from local sawmills became the habitations of the more prosperous settlers.

Traveling was always on horseback over narrow paths and river fords. From a map of Simsbury, made about the year 1730, there is no road indicated west of the road leading from Avon northerly through Simsbury street to Granby, although other Simsbury roads are shown, together with the location of the houses within the limits of the town.

In 1752 citizens of Simsbury, Farmington, and New Hartford petitioned the county court for an order opening a road from Hartford to the Green Woods. The petition was granted and commissioners laid out the route. It was located from

> "Col. John Whitings farm a cross the mountain "near to Mr. Joseph Woodford's and So. west- "wardly until it meet with a highway which is layed "thro. the notch of the mountain near Cherry's Pond "so called."

On account of opposition on the part of the inhabitants of Farmington, who were averse to paying for a large share of the cost that would not benefit them especially, no road was built until later. It was, however, completed in 1764, with more or less changes in its layout. This road became the principal thoroughfare connecting Litchfield county and Hartford, and later with some changes of location, became the Albany Turnpike.

Even as late as the last century it was considered an extravagance and innovation for a family to ride to church in a wagon.

Some of the early settlers in Canton, nearly all of whom came from Simsbury, were Nathaniel Alford, on East Hill, on what is called the Missionary lot, in 1739; Thomas Bidwell, on Indian Hill, in 1740; Deacon Abraham Case

and Amos Case, in 1740; Captain Josiah Case, in 1743, to premises now owned by his great-grandson, George J. Case; Oliver and Solomon Humphrey, in 1742. In 1753 Captain John Foote settled in Canton Center and his descendants have lived on the premises ever since. Captain Zacheus Case came in 1746 or 1747 to premises later occupied by Ephraim Mills. The farm now known as the Atwater place was occupied by Ezekiel Case in 1754.

Captain Ezekiel Humphrey settled in 1743 on the place now owned by L. Quintal. His son, Frederick, built one of the oldest houses in Collinsville, in 1789, where he resided until his death, in 1821. This house was at the corner of Center and South streets, and was torn down in 1905 by The Collins Company, who have erected two double cottages on the lot.

Frederick Humphrey owned nearly all the land on both sides of the Farmington river, which was afterwards bought by Samuel W. Collins for the old firm of Collins & Co., the predecessors in business of The Collins Company.

In 1792 Frederick and his brother, Col. George Humphrey, erected a forge for the manufacture of iron, located near the site of the stone shop which was torn down by The Collins Company in 1905 to make room for a brick shop. The forge was badly damaged by the "Jefferson flood" in 1801, and afterwards swept away by the great flood of 1804. A gristmill and sawmill were erected by Joseph Segur on the same spot and afterwards bought by Collins & Co., in 1826, who soon thereafter and on this site built their axe shops, including the stone shop above referred to.

The Higley family were among the early settlers in Windsor and later in Simsbury. John Higley, of whom mention will be made later, a captain in the militia, was the

1784701

ancestor whose many descendants lived in Higley town, now Tariffville. Some of them came to Canton and their descendants now live in the eastern part of this town.

Deacon Joseph Mills, the great-great-grandfather of Mrs. Sarah J. M. Simonds and W. E. Mills of Collinsville, came from Simsbury to Canton Center in 1743.

North Canton was settled by John Moore as early as 1745.

In 1742 Lieut. Dudley Case kept a public house in Suffrage now Canton street, afterwards known as the Hosford stand, which was burned down a few years ago.

Between 1750 and 1776 there were four or five negro slaves in Canton. Some of these were given their freedom and others died as slaves. In 1784 Connecticut enacted a law prohibiting further importation of slaves and declaring that thereafter all persons born within its limits should be free.

John Brown 3d, of Simsbury, was a captain in the army of the Revolution and died in the service. His grandson, John Brown, leader of the Harper's Ferry raid of 1859, was born in Torrington, to which place his father removed from Canton.

In 1857, during a visit to Canton, John had made in Collinsville one thousand pikes, which he explained were for frontiersmen in Kansas, but which he afterwards took to Harper's Ferry, Va., and there attempted to have negro slaves use them in an uprising for freedom.

Canton has always been a patriotic town.

In the French and Indian wars, from 1744 to 1763, twenty volunteers from this section entered the service. In the war of the Revolution nearly eighty soldiers went from this town, and in the Civil War, with a population of only about twenty-five hundred, Canton furnished two hundred

and forty-two soldiers and six sailors, or one recruit for about every ten men, women, and children of the population. Of this number thirteen were killed, twenty-five wounded, and twenty-seven died at the south of wounds or disease.

On account of the great distance from the meeting houses in Simsbury and New Hartford, where Town and Freemen's meetings were held, as well as on account of the roads which were "rough and tedious," Solomon Everest, George Humphreys and many other residents of West Simsbury and the eastern portion of New Hartford executed a petition to the General Assembly, which was dated April 19, 1806, praying that the parish of West Simsbury and the Independent Society, so-called, be incorporated as a town. The petition was legally served upon said towns and the parties in interest given a hearing by the Assembly, after which the act of incorporation was passed and became law at the May session of 1806. No record appears as to the approval of the act by the Governor of the State.

The act of incorporation provided that the first meeting of the town of Canton should be holden at the meeting house in West Simsbury on the third Monday of June, A. D. 1806, and there were other provisions as to organization of town officers, collecting taxes, payment of debts, and support of paupers.

In 1830 a small tract from the town of Burlington, and still later another from the town of Avon, were annexed to Canton.

By various resolutions of the General Assembly changes have been made as to the jurisdiction and extent of school districts near the boundary line between New Hartford and Canton.

The population of the town in 1830 was fourteen hun-

dred and thirty-seven, of which Collinsville contained five hundred.

With the exception of Collinsville, the town has been a farming community, with no large increase of population in recent years. Many farmers' sons from Canton have found more attractive and profitable fields for agriculture in the west and upon the Pacific slope.

Doctor Solomon Everest, who was the first petitioner to the General Assembly for the incorporation of Canton, came here in 1796 from that part of Farmington which is now the town of Avon. He was an able physician and surgeon and during all his life was one of the leading citizens of the town, the incorporation of which was due largely to his effort. He was a member of the Convention that formed the constitution of the State of Connecticut in 1818. In that Convention his name is found as voting for and against many of the amendments offered to the proposed constitution, and upon the final vote for the constitution as amended he cast his vote in the negative. The Convention adopted the constitution by a vote of one hundred and thirty-four to sixty-one.

Upon its ratification by the people it was adopted by a narrow plurality, being less than ten per cent. of the whole number of votes cast.

Hartford, Tolland, and Litchfield counties opposed it, and the voters of Canton voted against it more than three to one.

The opposition was generally on account of the section providing that the General Assembly should be held alternately in Hartford and New Haven.

Doctor Everest was a representative to the General Assembly. At his death he left a fund, the income of which was to aid young men to prepare for the gospel ministry.

The first meeting house was built at Canton Centre in 1763. This was taken down in 1814 and the present structure erected on the same site. Prior to 1763 religious services were held on the Sabbath in private houses. In 1750 the General Assembly constituted this part of Simsbury as a separate parish, and the Congregational church was organized about that time.

Curiously enough, the first post office in Simsbury was established at Suffrage, now Canton street, in 1798. A few years later it was removed to Weatogue, and in 1806 to Hop Meadow, now Simsbury street.

The Baptist church in Suffrage was built by Baptists in 1807 on the green, but was moved to its present site in 1838.

The Methodist church in North Canton was built in 1871.

The following named churches are in Collinsville:

Congregational church, built in 1836, burned in 1857, and rebuilt in 1858.

Catholic church, built in 1852.

Protestant Episcopal church, built in 1876.

German Lutheran church, built in 1893.

Swedish Pilgrim church, built in 1893.

While all the ministers of Canton have been loved and respected by the people of their respective parishes, two of the Congregational denomination gave long and contemporaneous service and were specially endeared to their people. I refer to Rev. Jairus Burt, who was pastor of the Canton Center parish for thirty-one years from 1826, and Rev. Charles B. McLean of Simsbury, who came to Collinsville as a young man and gave there his entire life work as a Christian minister, for twenty-three years, beginning in 1844.

These men and their wives are remembered by many of

the older people of the town with great affection, on account of their godly lives and earnest devotion to the spiritual welfare of their congregations.

It is an interesting fact that the earliest plant for the manufacture of steel in this country was begun on the Farmington river at Tariffville in 1727, and that the only steel works today in New England for the manufacture of tool steel is now on the Farmington river at Collinsville, both establishments being within the limits of the same original town. As early as 1710 iron was manufactured from bog ore at Turkey Hills, now East Granby.

In 1728 Samuel Higley presented a petition to the General Court stating that

> "he hath, with great pains and costs, found out and "obtained a curious art, by which to convert, change "or transmute common iron into good steel, sufficient "for any use, and was the very first that ever per- "formed such an operation in America, having the "most perfect knowledge thereof confirmed by many "experiments and that he has good reason to hope "that he shall produce as good or better steel than "what comes from over sea, and at considerable "cheaper rate."

Upon this statement he desired the exclusive privilege of making steel for the term of ten years. The iron for this purpose was procured from Turkey Hills, but to what extent or by what process the manufacture was carried on is unknown. In 1740 the General Court granted to Thomas Fitch and others, as successors of Higley, "the sole liberty and privilege of making, manufacturing and converting iron into good steel within the bounds and limits of this colony" for the term of fifteen years, with the condition that after two years they should make at least half a ton of steel for said term.

Before the termination of the grant, Elliot and Miller, who had charge of the works, certified to the General Court "that after many expensive and faultless trialls with which sundry of the owners was discouraged the affair being pursued by others of them, it has so far succeeded that there has been made more than half a ton of steel at the furnace in Symsbury which was erected for that purpose by the gentlemen to whom said grant was made." They exhibited instruments "as a specimen of ye goodness thereof to answer ye intentions of German steel."

It is certain that the steel made at that time must have been very crude and faulty in quality.

The reference to German steel indicates the probable method of manufacture. So-called German steel was in early times made by the Styrian method, which was simply the reduction of iron ore of a suitable quality in a charcoal finery or forge. The product was quite dependent upon the various elements and the extent of impurities in the ore used.

This unreliable method of making tool steel was abandoned in Europe and America and the cast steel process invented by Huntsman in 1740 substituted.

As its name implies, cast steel is made by melting properly carbonized iron in crucibles, which secures for the product a more uniform quality and purity than that obtained by other methods. This process, with very slight changes, has continued since Huntsman's time.

Collinsville is located at the southern extremity of the town and forms its most populous section. Originally it was wholly within the borders of Canton. By reason of the extensions of its sole industry, its inhabitants have homes in the adjoining towns of Avon and Burlington, so that the village really lies in portions of these three towns.

It is named after the founder of its edge tool works, the

late Samuel W. Collins, who, with his brother, David C. Collins, and cousin, William Wells, came from Hartford in 1826, and established a factory for the manufacture of axes. The site was selected because of the opportunity for obtaining water for power and charcoal for fuel. Other locations were first examined, not too far from Hartford, which was to be the headquarters of the business as a necessary centre for obtaining supplies and selling the products. They purchased a sawmill where they erected a small stone shop in 1827, and gristmill where the present polishing shop stands. The mill was torn down in 1829 to make room for a grinding shop. A forge shop was erected the same year with a water wheel for each trip hammer. Ten axes were a day's work for a forger and helper. This comprised the plant of Collins & Co.

The great demand for axes, which at that time were made in small blacksmith shops or imported from England, induced these three young men to engage in the enterprise which is now carried on by The Collins Company with a capital of one million dollars and the employment of over nine hundred men. Many of its employees are the sons or grandsons of men who were its workmen many years ago. There are men with us today who are giving faithful and loyal service to this corporation and who have been identified with this town for a large part of its one hundred years.

Samuel W. Collins was born in Middletown, Conn., in 1802, and at an early age removed to Hartford, and later became a clerk in the hardware store of his uncle, Edward Watkinson, on Front street. Mr. Collins was a man of quiet dignity and reserve. The village and the town owe much to his devotion to its welfare, and his business success was marked by an unflinching uprightness and honesty. He never would tolerate anything which interfered

with manufacturing goods that were not of the highest quality. The large and extensive trade enjoyed by the corporation named after him and his brother is due primarily to his wisdom, foresight, and watchful care. He lived in Collinsville until his death, in 1871.

The business he established grew steadily from the beginning. In 1833, on account of insufficient capital and suddenly restricted bank accommodations, the firm was compelled to make an assignment, although the business was very profitable, and later every creditor was paid in full. After reorganization, in 1834, with ample capital, the industry proceeded and has continued without interruption ever since.

There have been other small industries in Canton at various times. The following were in existence during the last century:

At North Canton General Ezra Adams had a tannery and shop for the manufacture of harnesses and shoes, and is said to have employed fifteen or twenty men.

In Suffrage district Alanson Andrus had a shop for the manufacture of lead pipe, and Dailey & Son built carriages for various markets.

On the Swett brook near Collinsville Mr. Gildersleeve had a small shop for fulling and dyeing homespun woolens.

At the outlet of the Nepash River the Hazard Powder Company had powder mills, which were sold and used for other purposes after the railroad from Farmington was extended to New Hartford, in 1870. This mill produced about four thousand kegs of powder per annum, valued at ten thousand dollars.

In early times woolen goods, carpetings, and hosiery were a large item of household manufacture, while sheep, cattle, wool, hay, butter, cheese, cider, and cider brandy were farm products of considerable commercial value.

Various gristmills and sawmills have been erected on streams where water power was available, until in recent years steam mills that could be conveniently located have been in vogue.

There are two creameries now in successful operation, and their products are of the very best quality.

The cause of education in country towns received the attention of the early settlers, their object being to have their children read the Bible, as well as conduct the simple commercial transactions of their daily life.

As early as 1644 the General Court of Connecticut established a school system; a prominent reason for doing so was that "one chief project of that old deluder Satan was to keep men from a knowledge of the Scriptures."

The selectmen of the towns were required to see that children attended school, and at one time it was the law of the State that every town of thirty families should maintain a school in which reading and writing should be taught, and in every county town a grammar school was instituted. Schools for the education of Indian children were provided, the one for this section of the State being at Farmington.

In 1730 the General Assembly passed a law imposing a fine on any one having Indian children in their families who failed to teach them the English language and instruct them in the Christian faith.

From a very early date there were eleven school districts in the town of Canton, and until the establishment of the graded school in Collinsville in what is known as the High School building erected in 1854, only the ordinary English branches were taught. The number of school districts has been reduced, by consolidation at various times, to eight, and the town now has eight schools under town management.

Prior to the establishment of the Collinsville High School,

there were private schools of a high order of excellence. The Hon. Sylvester Barbour's school at Canton Centre and the school kept by Rev. Geo. B. Atwell at Suffrage enjoyed more than a local reputation.

At present there are five hundred and sixty-two children of school age, and if any do not attend school the agents of the State Board of Education very soon know it and see that they do.

The High School building in Collinsville was erected after much opposition at a cost of seven thousand five hundred dollars. Dedicatory exercises were held March 3, 1854. The State Superintendent of Common Schools reported to the General Assembly in 1855 that "this building, with its grounds, is certainly one of the best, if not the very best, to be found in the State."

It was called a union schoolhouse because it contained the schools of the two Collinsville districts, which were consolidated a few years before.

An addition has since been added on the west side of the building, and another schoolhouse erected on the east side of the school yard for primary departments.

For many years the Collinsville High School was attended by pupils from surrounding towns because of its superior educational advantages.

Like all New England towns, Canton has furnished many men of note, who have found reputations and fortunes elsewhere in the professional or business world, where greater opportunities for advancement awaited them.

Their names are well known to you and, although many of them have left us never to return, we will cherish their memory as God's noblemen, and the worthy sons of their native town.

CHERRY'S BROOK, NORTH CANTON.

FARMINGTON RIVER, COLLINSVILLE.

THE COLLINS COMPANY'S DAM.

This occasion is too brief to present all that is of historic interest in our town, and much has been left for the future historian, particularly that chapter of Canton history which relates to recent years.

Whittier's Centennial Ode expresses a fitting benediction on this occasion:

"Our fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet today, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one."

* * * * * * *

"Oh, make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!"

Remember, then, that this dawn of a new century for us all is:

"Life, the very Life of Life,
"In its brief course lie all the
"Varieties and realities of your existence;
"The bliss of Growth,
"The glory of Action,
"The splendor of Beauty;
"For Yesterday is but a Dream,
"And Tomorrow is only a Vision;
"But Today well lived, makes
"Every Yesterday a Dream of Happiness,
"And every Tomorrow a Vision of Hope."

ADDRESS

By Rev. Charles P. Croft of Simsbury.

It gives me pleasure to represent the old mother-town of Simsbury. I am honored in bearing to you, her fair daughter, messages of good will and best wishes for the future. This pleasant duty would better be fulfilled by my distinguished fellow-townsman, George P. McLean, whom you expected to hear on this occasion. In an unguarded moment I made a conditional promise to take his place. I regret the promise and only wish at this moment that I might be with him playing golf on the hill-tops of Maine. I am standing where he properly belongs.

You knew George as a boy, and as boy and man we have known him many years, — the genial companion, the skillful lawyer, the brilliant orator, and a popular governor of our Commonwealth. He has a host of friends in this gathering who regret his absence, but none more than myself. The position of a substitute is not always agreeable. He has a standard set for him and is anxious to make good any loss, but may fail to fully meet the emergency. I do not apologize, neither do I attempt to fill McLean's place, only beat around in it.

A minister was asked by a young man to make for him a proposition of marriage to the young lady of his choice. He declared that he had inadequate courage to face a possible *No*. He had been in the war, and stood in many dangerous places, and carried about some battle scars, but he really hadn't the nerve for such a trying experience. The

minister replied that he would be glad to assist him, to help him out of his trouble, but he was afraid that he could not give the proper emphasis at just the crucial moment — his words might lack in warmth and tenderness. As a substitute I may fail in emphasis and in the choice of words, but not in the warmth of any good wishes.

As I look around me and see so many distinguished speakers I feel as Daniel probably felt in the den of lions, perfectly safe, but prayerful and anxious, and wishing *all* the *lions* might be playing golf on the hill-tops of Maine.

In bringing to you the congratulations and good wishes of the old town, I confess that I am at a loss to know why you seceded. It is hinted that there were differences constantly arising in the increasing family, chiefly ecclesiastical contentions and pleasant Christian quarrels, and you, perhaps the more peaceable members, came off together to build up a model community, where there should be no wars nor rumors of wars, where you could worship God as a good Puritan in your own way, and make other people do the same. Whatever was the cause of your leaving we are sorry you left us, and beg to assure you that we hold no grudges. We heartily join in this celebration, we rejoice in your prosperity, your thrift, and in your bright outlook. You have the appearance of success.

We look upon your many prosperous farms lying so peacefully in these fertile valleys that wind away among the hills; upon your well-kept farmhouses that cover the hillsides; upon your flocks and herds and fields of grain, and truly you must be a contented people. We recall that your efficient schools have rendered valuable service to the neighboring towns for many years. Your churches, guided by strong men in the pulpit and in the pew, have been centers of good influences for the surrounding parishes. But

your town is perhaps more widely known as the centre of a great industry. Your manufactured goods are sent to almost every part of the world, telling the story of your thrift and the ability and honesty of your skilled workmen. As we listen to the story of your business activities we are reminded of the strong men who projected these enterprises, and to whom you owe a debt of gratitude. Within a few years comparatively, this great centre has sprung up until you are counted among the leaders in handicraft. This centre of activity is now the palpitating heart of many happy homes all about you. Not only have your products gone into every part of our own country and into almost every other known country, adding to the wealth of the world, but in this prosperous village, and in these beautiful valleys, and among these hills are scores and hundreds of comfortable homes and happy families, drawing daily sustenance from this industry. It may be true that the officers and stockholders of this company have received a good return for their money investment, but it is also true that the men who have invested their labor have been well and faithfully rewarded. I venture to say that words of discontent among the employees are seldom heard in the outside world. Such is the loyalty to the common brotherhood of man among employers and employees that no threatening word goes out to mar the peace of this community.

It would seem from the absence of "labor troubles," that so often injure society, that you had an unwritten law among you, "that no man should speak ill of the Collins Company." This contented and prosperous condition can only happen where two things are true, — fair-minded, just, and considerate men at the head supplying the capital and planning the success, and honest and industrious men performing the labor and receiving just recompense. But it

must be remembered in our estimate of men and their business, that time is an important factor. We are yet a young nation comparatively, scarcely passed the experimental stage.

We have had to train and educate our citizens and men of genius. In our early years we had no need of artists and architects. We were born amid poverty and hard but wholesome necessities. We were busy feeding mouths. We are just feeling the thrill of our new world. Every intelligent man is thinking and planning along broader lines for himself and his family. It is a good time to live and grow one's own bones.

Work is good, but drudgery destroys soul and body. In our early years the men of this country had no time to rest, no time for self-improvement. Life was simply rising up, going to work, eating, sleeping, and rising again. We have passed that period. The cemetery is preferable to a life of drudgery and chains. We want the laboring man in this country to have time and strength to read good books, to look at pictures, and to be able to go out into God's fields and drink in some sweet thoughts about our common Creator. I am not able to judge of the merits of the eight-hour law, but I should like to see a law compelling *all men* to work at least eight hours. The thousands of young men who are pampered and purposeless, who live in hotels and clubs, and who have great difficulty in killing time, what a boon to them, — a law compelling eight hours of labor.

The time is at hand when the strong law of our common humanity demands a better level for all men. Your skilled workmen have enabled you to place your manufactured goods on the counter side by side with those of any other nation and not fear comparison. You have reason to be proud of your industrial achievements. It may be said, however,

your town is perhaps more widely known as the centre of a great industry. Your manufactured goods are sent to almost every part of the world, telling the story of your thrift and the ability and honesty of your skilled workmen. As we listen to the story of your business activities we are reminded of the strong men who projected these enterprises, and to whom you owe a debt of gratitude. Within a few years comparatively, this great centre has sprung up until you are counted among the leaders in handicraft. This centre of activity is now the palpitating heart of many happy homes all about you. Not only have your products gone into every part of our own country and into almost every other known country, adding to the wealth of the world, but in this prosperous village, and in these beautiful valleys, and among these hills are scores and hundreds of comfortable homes and happy families, drawing daily sustenance from this industry. It may be true that the officers and stockholders of this company have received a good return for their money investment, but it is also true that the men who have invested their labor have been well and faithfully rewarded. I venture to say that words of discontent among the employees are seldom heard in the outside world. Such is the loyalty to the common brotherhood of man among employers and employees that no threatening word goes out to mar the peace of this community.

It would seem from the absence of "labor troubles," that so often injure society, that you had an unwritten law among you, "that no man should speak ill of the Collins Company." This contented and prosperous condition can only happen where two things are true, — fair-minded, just, and considerate men at the head supplying the capital and planning the success, and honest and industrious men performing the labor and receiving just recompense. But it

must be remembered in our estimate of men and their business, that time is an important factor. We are yet a young nation comparatively, scarcely passed the experimental stage.

We have had to train and educate our citizens and men of genius. In our early years we had no need of artists and architects. We were born amid poverty and hard but wholesome necessities. We were busy feeding mouths. We are just feeling the thrill of our new world. Every intelligent man is thinking and planning along broader lines for himself and his family. It is a good time to live and grow one's own bones.

Work is good, but drudgery destroys soul and body. In our early years the men of this country had no time to rest, no time for self-improvement. Life was simply rising up, going to work, eating, sleeping, and rising again. We have passed that period. The cemetery is preferable to a life of drudgery and chains. We want the laboring man in this country to have time and strength to read good books, to look at pictures, and to be able to go out into God's fields and drink in some sweet thoughts about our common Creator. I am not able to judge of the merits of the eight-hour law, but I should like to see a law compelling *all men* to work at least eight hours. The thousands of young men who are pampered and purposeless, who live in hotels and clubs, and who have great difficulty in killing time, what a boon to them, — a law compelling eight hours of labor.

The time is at hand when the strong law of our common humanity demands a better level for all men. Your skilled workmen have enabled you to place your manufactured goods on the counter side by side with those of any other nation and not fear comparison. You have reason to be proud of your industrial achievements. It may be said, however,

that the manhood of your men has counted for your success. Wise and efficient leaders, industrious and capable citizens have given their energies and their lives that you might see this glad day. It is the character of your men that has given prominence to your town. The most prizeful thing among your assets is your strong men and women. No achievements of your citizens, no honors won in any field of competition can be put over against wise and true manhood and womanhood. We recall some of the men who have been prominent in your history, whose words have had weight in the councils of the town, the church, and the State, — sturdy men in whose veins flowed the blood of the staunch old Puritans — men of courage and great industry, who were not afraid of hard work in building foundations. We may point with pride to our New England founders. To their high standard of truth and honor we owe our proud position among the nations of the world.

'Tis true our early fathers were serious minded and gave themselves to the task of building a republic that should be the sheltering place for all those who were down-trodden and oppressed by other nations. They had been wronged by a pleasure-loving class. They had smarted under the arrogant and cruel treatment of a class living in ease and luxury at the expense of the great working class. Consequently in New England we have a great dislike to those customs that create jealousies and discontent. We fairly hate snobbery and the display of wealth that now and then appears among our idle degenerates. This feeling is deep within our souls. The true American only smiles at the foolish attempts to engraft upon our free and unconventional life, the habits and ideals of other countries. We are quite capable of maintaining our own standard of whatever is proper and elevating.

We have no special love for titles. What few we have create no great enthusiasm, and seldom add anything to an honored name. In our plain, sturdy New England fathers we have as royal and grand men as ever wore titles and feathers in the Old World. We can buy dukes and earls and petered-out royalty by the car loads for the weaker members of our families. We put our rulers and magistrates against the rulers and magistrates of the world. Our king, the honored President of these United States, Theodore Roosevelt, is the product of American principles and ideals. In his simple habits and straightforward old-fashioned courageous honesty and sterling manhood, we match him with the foremost leaders of the world. He is engaged in a mighty struggle to bring back to our civilization the old and tried principles of justice and honor among men, and to instill into the minds of our young men the high ideals of citizenship. In the rapid progress and development of our country, in the rush and excitement of great gains, we have become indifferent to methods, and our president is calling us back to those principles that have made and preserved us a nation. This high standard of patriotism and loyalty gave to our State such men as Hooker, Trumbull, Buckingham, Hawley, Platt, and many others whose names are on our lips. It is true the character of our population is changing. We are no longer the thoroughbred yankees. Our speech is seldom characterized by the "yankee twang." We are a new race, but under the old governing ideas. The great tide of emigration that has been breaking upon our shores has affected every little hamlet and town. Along with our honored names of Phelps and Pettibone and Barber and Case and Humphrey, we find written, Ericsons and Einsteins, Zimmermans and Zabriskies, the Hoolys and the Doolys.

Some countries seem to be good countries to move away

from; one other country, at least, a good country to move into. The emigrants are among us, and the question is everywhere asked, what are we going to do about it? They are here to stay. The important question is, how to make them peaceable and happy and law-abiding citizens under our free government. We give them the right of suffrage and open the doors of all our institutions to them. Many are fearful of the outcome, but we must have confidence in the genius of our Republic. History is simply repeating itself. Natural law is working out the divine purpose in bringing the races of the world together, and breaking down barriers and distinctions. This is a good country for the experiment. Where a thing is worn out and used up it had better be burned up and give way to something better. The old must be supplanted by the new, not because it is new, but because every age has its own mission in the progress and evolution of things, and hence must have its own adaptations and environments. Let us welcome the strangers that knock at our doors, and trust in our ability to teach them the principles of our government. By our attitude we shall make them loyal citizens or force them into the ranks that threaten the peace and good order of society. We cannot bring good will by conventions and resolutions, or by any sudden, convulsive way. It must be by a slow and methodical process. The force that moves this world upward is not by statute, but by persuasion.

State and restate our reasons. Do not expect a miracle in transforming these elements. Believe in cause and effect. Be persistent and patient. Noise will not drive away darkness, but light will. We must not be pessimistic in dealing with our present social conditions. We may have some serious struggles and long nights of watching, but far away beyond the midnight we see the coming dawn and hear the

morning heralds still singing "hail mighty day." Let us be patient and hopeful and wait for two or three generations for the experiment. The true prophets of Israel are on our side. The most encouraging sign is that these new Americans are settling the question themselves, peaceably and intelligently, by taking up the duties of citizenship. Their children are being educated in our schools and churches, and so prepared for the duties that belong to intelligent men and women. Some one has recently said "that the rising scale of foreign population is on a better level than the falling scale of the native population." If the old New England stock is not willing to sacrifice as it used to, and if the New England boy is not as ambitious as his grandfather, thank God that he is sending us those who are willing to sacrifice and anxious to rise. The new American boy is sending out a challenge today to the old stock, to rise up and take the field. If our young men and boys are not willing to cultivate the fields about them, then these new American boys will soon be the advanced line in our industries, and also in our honors and rewards. Young men who will not endure the perils and hardships of battle must not expect the glories and prizes of victory. We have no fear of disaster from this new generation that is springing up around us. Better the new stock, with fresh, strong ambitious life, than the old stock, self-satisfied, but weak and inefficient and unable to cope with the problems of the new times.

No matter about the forms of religion. The religion that makes the best men, the best citizens, the best patriots, is the religion we want. We want for the work of this world not more saints, but more men. We are climbing back over the ages of history and trying to get near the heart of the Galilean Master. We want ideals; but more the master of ideals. We want the throbbing heart of love to mold

and fashion the varied elements of our social life into one uniform body of believers in the simple truths of our common Lord.

If we stand together as a people — the old elements blending peacefully with the new — we shall move on with marvelous efficiency and success in the next century.

The principles of our national life must be untiringly taught. The *promises* of our government must be made effective and our hospitality parallel to the demands upon our bounty and generosity.

You must welcome these strangers not only to your shops and farms, to your toils and burdens, but to your family and institutional life. You must welcome them not only to your ditches and sewers, but to your civil and social principles. And so will you shape the new republic on the old lines, and yet have room for the infusion of new blood. This tide of new life which is constantly increasing cannot be turned aside. Better that we step into the current and give force and direction. Better to mingle with these strangers and make them happy citizens than leave them to the influences of jealousy and envy, and so become threatening elements in our body politic.

We must answer this question ourselves. "What shall be done with the foreigners?" If we bring them to our towns merely to bear our burdens and do our hard work, and trust to the strong arm of the law to restrain them, to keep them from offending our polite society, then we shall have coming up in our midst a generation of discontented people, full of jealousy and envy and hatred; but if we open our doors to them in the name of a common brotherhood, and establish in all our towns and villages centers of good influence, homelike institutions, neighborhood houses, where these homesick and discouraged people may meet and find

warm welcome and Christian hearts, the result will be different.

In the one case we separate our population and divide into classes and create bitterness; in the other we unify the elements, consolidate the forces, and make sedition and riot impossible. It depends upon the men and women of this town what the condition of things will be in the next generation. All things move by the established laws of the universe, and these laws are not partial. They are not for the benefit of the wise and strong alone. Things that ought to be must be — that is the faith of every man. The Creator must care for his creation. It is impossible to believe in the ultimate failure of the human race. The seasons come and go in regular order. The corn tassels, the ears ripen, and wheat is abundant. The supply is never short of the demand. We shall not fail in our hospitality. Our rivers run to the ocean, where they put aside their names and distinctions, and unite in one solid wave that moves on with irresistible force to break upon some unknown shore. So may the different bodies in our social and political life be united and, putting aside their distinct nationalities, move on in one solid wave of patriotism and devotion to the high ideals of our common country. We shake hands in a common purpose, to make this the best country under the sun. Faith in ourselves is a mighty re-enforcement. Things that are right must win.

Perhaps I may be allowed to call your attention to the duty of perpetuating your religious institutions in some form that shall be suited to the new times. I shall not hesitate before this audience to speak in behalf of education and religion. This town has been noted for its efficient schools and well-supported churches, and no doubt this fact itself has been the means of drawing to your community many

strong men and women. Tear down your churches and schools and your best people will move out of town, while the rest will sink to low levels. Education and religion must go hand in hand if we are to have an enduring government. Our hope is in Christian ideals. We are known as a Christian country. This is a Christian town. The men who made this town were Christian men, and kept alive the worship of God. They may have had some ideas that do not exactly fit into our modern notions of religion, but evidently they did not lack in those qualities that were needed to build a new world. It must count for something that we have always had in our magistrates and rulers men interested in the moral and spiritual uplift of the Commonwealth.

I do not forget, Mr. Chairman, that Simsbury was so interested in your success that she gave one of her best sons, who should be your teacher and spiritual guide for more than a quarter of a century. To such men as the Rev. Charles McLean you owe a great debt. He was a loyal citizen and a faithful servant of the people.

It is easy to disparage the old divines and discredit their work, but I feel compelled to ask for them a fair share of credit in making this country and this good town what they are today. We roll under our tongues like a sweet morsel the charge of dogmatism and bigotry against the early New England divines, but let us not forget that they were grand men for their day and work. They laid good foundations. They were serious minded because they had serious business on hand. No man is frivolous when he is weighted down with tremendous interests. But sir, say what we please about the old Puritan divines and the old churches that have crowned many a hilltop, every true son of New England looks back with reverence and delight upon the old church and the old family minister, and says, with the Psalmist, " I

had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Indeed, sir, I think it may in fairness be said that the old ministers of these towns strengthened our convictions that no government among men can be established and maintained without a foundation in religion. There is an underlying faith in all men that God rules the world. As we study history we shall find that the Christian church has been the rallying center for new ideals and new impulses. Closely identified with the growth and progress of our State we find the names of Hooker and Haines, Beecher, Bushnell, Porter, Dwight, and Bacon.

Jean Paul, standing in the Cathedral of Wittenberg, said, the story of the German language and literature is the story of Martin Luther's pulpit. Our attention is called to the fact that Webster and Choate alike affirmed that our town meetings and our representative government go back to that little pulpit in the Swiss city of Geneva. The old divines may have had a "hard theology," but their pulpit statements were models of strength. They built on strong foundations and buttressed their superstructures in the strong word of God. Very often they shaped the speech and literature of the whole community. In England the sermons of the great preachers were the standards of perfection in English writing. Lord Chatham, who was considered one of the most graceful and eloquent orators, attributed his success as a speaker to the fact that he had committed to memory the sermons of a famous divine.

May I not say without fear of contradiction that the early preachers of New England have been great factors in leading our country to its present prosperity.

They were among the leaders in matters of education. They often prepared young men for the various professions. Daniel Webster was prepared for his great life work by a

country pastor, and many other men who have distinguished themselves in the various professions received their education and mental habits from the same source. Where will you find the world over men of greater intellectual grasp than you find in our Bacons and Beechers and Bushnells? They were great men because they were great thinkers. They never discussed petty themes. Great minds must have great subjects to interest them. Great orators and preachers never grovel in the dust.

Perhaps, as it is often said, their themes were too high and their standard too rigid, but that habit of strong, positive statement gave them prominence and leadership among their own people. They did not fritter away their time and dawdle in sermonettes. They were admired for their strength and beloved for their manly virtues. Their strong mental habits begat strong, independent men.

Is it not largely true that the early struggles of New England were religious struggles and the voice of the pulpit holding up the life of Jesus, the Christ, as the remedy for all bitterness and struggle had a mighty power in solving the problems that threatened the peace of the people.

A famous lawyer and statesman said in a celebrated argument: "Where have the life-giving waters of civilization ever sprung up save in the track of the Christian ministry?" In that same famous argument, Webster said, after giving credit to scholars and lawyers and statesmen: "But I contend that no literary efforts, no adjudication, no constitutional discussions, nothing that has ever been done or said in favor of the great interests of universal man has done this country more credit at home and abroad than our body of clergymen."

Whatever there may be said about the pulpit of today and whatever we may predict about the pulpit of the future,

its past history is written — written in your enduring institutions, in your schools and churches and notably in the character of your men, and in the great plans and movements of the age for bettering the condition of mankind. The pulpit has made many strong, stalwart, thinking men, who have come to the front and stood for what is right in their professions and activities. Our greatest statesmen are our strongest defenders of the church.

It was the fire of the pulpit that kindled the enthusiasm of patriotism in men during our early and late wars. Henry Ward Beecher pleading the cause of the slave in Plymouth pulpit did more probably to break the chains of American slavery than any other single man. Thousands caught the inspiration of his burning words and hastened to defend the cause of liberty.

The church stands for all that is good among us and it is our duty to teach the incoming generations to honor the house of God.

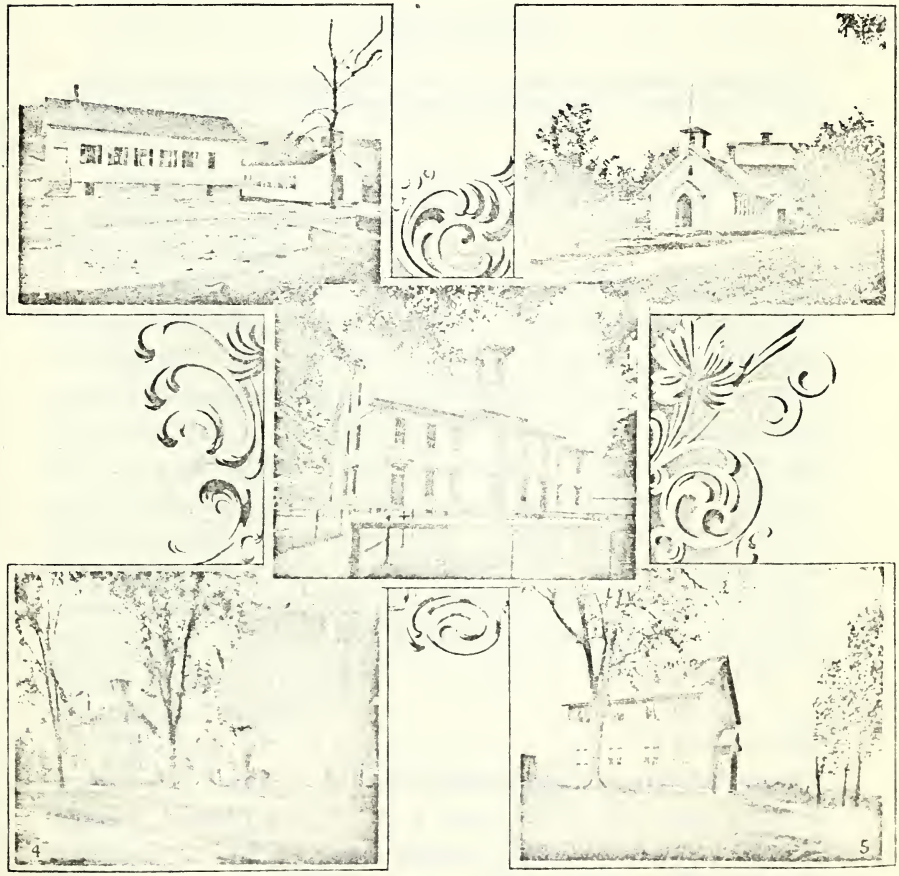
Others may predict great success for you in business and social and political life, but let me prophesy a great harvest of manly men for the next century. You will not forget what churches and schools have been to you during the last century. Your strong men will be found in your churches, and interested in your schools and in every philanthropic enterprise. The world is forever changing, but some things will endure. The grade of citizenship is upward. The best day in your history is yet to come. The millennium is onward, and not rearward. Our Canaan is always beyond the next mountain. It is a good time to live and grow — an age of opportunity to earnest men and women.

To live in these days is an education in itself. There are false prophets everywhere, but the world spins on and the flanges hold and the times are better. We have better

laws, better citizens, better homes. Our country is not only greater and richer, but grander in every way.

Civilization moves not by the acts of Congress, but by the moral force of your men and women. We bid you God-speed in your homes, in your business, in your schools and churches. The old town sends warm greetings to you, her fair daughter, with best wishes for your future. She entreats you to keep alive those virtues and graces that have made you strong and prosperous. The old mother town is getting older and growing towards cap and spectacles, but as yet she is in good health and growing handsomer and better every day. She has fair women and brave men in her service and they will not allow her interests to fail. She has some good things yet to give away, some daughters, and her fair Rachels are waiting for your dreaming Jacobs, her flocks and herds are gathered at the well in Padan-aram, while her blushing maidens sing the enchanting songs of pastoral love.

Together mother and daughter will move on with friendly interests, mutually helpful, dreading nothing and hoping for the best. May prosperity attend you another century and peace abide in your midst.



SCHOOLHOUSES IN CANTON.

1. CANTON CENTER.
2. NORTH CANTON.
3. COLLINSVILLE.
4. SUFFRAGE.
5. RIVER DISTRICT.

A PROPHECY

[By a vote of the General Committee of the Canton Centennial Celebration Mrs. Elizabeth J. Warren was requested to write this Prophecy to be printed with the Centennial Addresses.]

Many years after my departure from my Earth home, I revisited it, approaching by way of Hartford and the Farmington Valley.

Hartford, aroused early in the twentieth century by a strong desire for civic and esthetic improvement, had become a noble city. Our mother towns of Windsor and Simsbury, in fact the entire valleys of the Connecticut and the Farmington, were full of beautiful homes and of fine buildings used for the good of the whole community. Historic houses and memorials abounded. There was not a saloon, a tobacco-barn, or a bill-board to be seen. Roads and means of travel had improved almost beyond belief, for, after many experiments, electricity had become understood. Dairies had multiplied and orchards filled the country-side with fragrant bloom in the springtime, and yielded a wealth of fruit in summer and autumn.

The flora of my native vale and hills was wonderfully varied and lovely. In wild haunts trailing arbutus, lady's-slipper, fringed gentian, and many other favorites, grew in abundance. People had learned that life is one, and no longer enjoyed selfish, wanton destruction. The occupations of the inhabitants had changed little, and the happy relations existing between employer and employee from the early history of the town were now widespread. There was general recognition of the facts that in every business there

are three parties, capital, labor, and the public, and that "the good of one is the good of all." Society had "found means to ascertain facts and award impartial judgment," therefore strikes were no more. The words "boss" and "graft" were marked "obsolete" in the dictionaries, and the temporary debasement of the holy word "trust" had been forgotten. "The wealth of the nation had become the weal of the nation," and "commonwealth" took on a new definition when applied to land, coal, metals, and other natural treasure.

Social conditions showed great gain. False, material standards had ceased to be and character was the chosen test. The paralysis of unjust criticism had been vigorously cast off. Each took his neighbor at his best and persistently refused to hear, see, or report any other view, save where the public good demanded silent, just weighing of character. There were leaders, but they were called to the front by the people on account of their peculiar fitness. Nobody in the rank and file was envious, but each did his share in promoting the general good. "The necessity of the best brains and highest character in the administration of municipal affairs" had found its corollary in a saying of the National Municipal League, "National parties and national party questions have no part and should play no part in the determination of local issues." All persons of suitable age and intellectual capacity had equal voice in government.

Not a tax-grumbler was ever heard, for all cheerfully acknowledged that the tax is but the small price we pay for the great blessing of civilization. This was brought about by the true teaching of Civics in the public schools. There imagination as well as reason was counted a God-given faculty to be cultivated and trained. Pupils were set at work to picture vividly the condition of each family if it were obliged to exist independently, dwelling alone, defending it-

self, making its own roads, destitute of any common currency, maintaining its own tutor. When the burden had thus been proved to be intolerable, reason began to see why men organize and share these burdens, and that the tax is that which each pays for his own part in the benefits of union.

To the schools also might be traced the finer parks, lawns, and architecture, appreciation of music and all art, and symmetry and beauty visible on every hand. It had been found not enough that pupils should be taught how to reckon interest and memorize historical dates and grammatical formulas. Drawing and music ministered to their higher natures, and an all-around education had opened their eyes to works of God in Nature and Science, and His ways with mankind as revealed in the principles and spirit which underlie history. The public school, one of the few truly democratic institutions of a beneficent kind, was the first thing in which the people of the town had learned to unite and in which they took most pride.

The churches, also learning the benefits of union, and minimizing the differences of creed and polity, wrought together in perfect harmony for the highest good of the whole community, imbued with the spirit of the Master in whose service all were engaged.

Closely allied with school and church were the purely unsectarian Christian associations. At evening, young people no longer left their homes furtively or defiantly for questionable pleasures. Methods just beginning to develop upon broad, practical lines in 1906 had changed all that. The necessity for athletics, for varied amusements, for social intercourse, for mental growth, for both sexes under wise, sympathetic guidance had been met successfully.

At the time of the Town's Centennial in 1906 there existed many secret orders. These had been of great social

and financial benefit to their members, and had indirectly aided in the growth of broader ideas of human brotherhood. There were three organizations outside the church with more specific aim. The oldest of these, The Woman's Alert Club, organized in 1893 to study the condition and needs of the children and to work for the improvement of the schools. The Canton Soldiers' Memorial Association was incorporated by the State in 1903, and admitted both sexes to membership. Its title describes its chief object.

The Phoebe Humphrey Chapter of the Daughters of the American Revolution dated its beginning January 30, 1905, but had already accomplished the permanent marking of heroes' graves within the town and a quickening of historic interest, and had set its face toward the future "in the spirit of the men and women who achieved American independence," aiming "to develop an enlightened public opinion and to afford to young and old such advantages as shall develop in them the largest capacity for performing the duties of American citizens."

The natural affinity of these three bodies was perceived at once. They soon joined forces in starting a town library of which there had been great need. This institution, like all the best things, was a growth from small beginnings. An appetite for good literature had been fostered by the Collinsville School Library, numbering a thousand volumes in 1906, the result largely of efforts of the Woman's Alert Club. A nucleus for a library had been started in each school district. Control of all public libraries was legally vested in the Town School Committee. The State dealt liberally with all towns maintaining a public library. The thing desired from the first was to have a true *town* library, extending its benefits to every family within town limits. It opened with a small building in Collinsville as a center, but

by an adaptation of the traveling library idea, every schoolhouse in town became a distributing branch. All the people gladly shared in the cost and profit of this undertaking, inspired and aided by the three organizations and former loyal residents of Canton.

At the time of my visit the noblest building in the town was the Soldiers' Memorial, which not only commemorated glorious deeds of the past in war and peace, but proved itself a perpetual blessing to succeeding generations.

Within its walls, eloquent with memorial records and tablets, were a fine public library freely used and valued by the whole town, a museum which made permanent the loan-exhibition idea of the Centennial, and a good historical reference-library, collected by the "Daughters."

But no description of memorial, institution or social condition can convey an adequate idea of the honor and dignity, the harmony and righteousness which characterized the dear old town.

Among the chief sources of its joyful and wonderful life was this — the people had learned:

"The Magic of Together."

ELIZABETH J. WARREN.

0.1C

APPENDIX.

COLLINSVILLE ELMS.

O·K

APPENDIX.

Petition of the inhabitants of West Simsbury to the General Assembly of the State of Connecticut, praying to be incorporated into a town.

To the Hon^{ble} the General Afsembly of the State of Connecticut, to be convened at Hartford in s^{d} State, on the second Thursday of May next.

The petition of the subscribers, inhabitants of Simsbury & New Hartford living within the parish of West Simsbury & the independent Society socalled humbly sheweth, that the s^{d} Inhabitants living within the Town of Simsbury are some of them ten miles, &, at an average, seven miles, from the meeting house in Simsbury first Society, where Town and Freemen's meeting have been holden for s^{d} town of Simsbury.—that a mountain, over which they must all pafs, forms the Eastern boundary of s^{d} parish, & is steep & difficult; that those who live within the town of New Hartford are, at an average, about 7 miles from the meeting house in s^{d} New Hartford, where Town and Freemen's meetings have been holden, & the roads are generally rough and tedious — that the businefs to be transacted at those meetings has of late years greatly increased, and on that account, as well as from the multiplied numbers of those who act in them, it cannot be accomplished usually till late in the evening, when those who live remote must return home in the night, and so the burden has become great & almost insupportable — that the s^{d} parish including a small tract adjoining on Granby, called the independent society, is about seven miles & an half in length, and about four miles in bredth — that there are 200 freemen in the Simsbury part, & the list of the inhabitants is about 27,000 dollars; & 21 freemen in the New

Hartford part, & the list of the Inhabitants about 3000 dollars; — that from these circumstances, the inhabitants of s^{d} parish are very desirous to be incorporated into a distinct & separate town, & have expreſsed their desire, by a vote in a meeting of s^{d} parish, in which they were unanimous, or nearly so.— that they conceive an act incorporating them would be much for their benefit, & in no measure hurtful to the public, nor any essential injury to the towns of Simsbury, or New Hartford, which would still be large & respectable.

Whereupon the Petitioners humbly pray your Honours to take their case into consideration, and thereupon grant, that they, and others, now living, or who hereafter may live, within the following bounds, beginning at a heap of ^{S}tones in Farmington line, South 9° West 13 chains from Ephraim Baldwin's house, thence North 114^{c} 25^{L} to a chestnut tree with ^{S}tones by it, on the East side of the mountain, Southwesterly of Thomas Alderman's, thence North 14° East, 217^{c}, to a rock with stones on it, south of the road westerly of Case's grist mill; thence North 26° East, 46^{c}, to a butternut staddle on the top of the mountain; thence North 12° East 87^{c} to a red oak tree with Stones by it marked T 6^{c}25^{L} south of the brook in the notch of the Mountain, so called; thence N 16° E. 104^{c} 70^{L} to a heap of Stones in Granby line, from Sabina Moſes' house N 9^{c} 64^{L} leaving s^{d} Moses on the east; which line will form the East bounds of the proposed town, thence, in the Granby line, Westerly to the Kimberly line; thence southerly in s^{d} Kimberly line till it paſes acroſs the independent society; & thence in the parish line till it come to the southeast corner of s^{d} Parish, thence to the 1st monument, may be incorporated into a distinct town, with all the powers, rights & immunities which other towns in this State by law have & enjoy, or, if your Honour's should judge expedient, that part only of s^{d} tract which is within the limits of the s^{d} town of Simsbury, or in some other way grant relief, as to your Honour's shall seem meet, & the Petitioners as in duty bound, shall ever pray.

Dated at Simsbury April 19h AD. 1806.

Solomon Everest
Asa Cafe
Dan Cafe
Abraham Stafford
Thias Garrit
Jabez O Gleafon
Amos Larion
Elisha Dyer
William Stone
Eliphlet Alford
Seymour A Mofes
Barnabas Freeman
Rufus Garret

Israel Segar
Thoda Garrit
Elifha Brown
Levi Humphry
Alexn Humphrys
Rafus Humphrey
Allyn Humphreys
Jofeph Dyer
Lyman Noble
Samll Humphrys Jun
James Garrit
Jacob Foot Jun
Joseph Foot
Zean Tillotfon
Jacob Foot
Elifha Cafe
Lyman Cafe
Grove Cafe
Silvanus Case
David Ackant
Ephraim Mills
Ephraim Mills Jun
Elijah Barber
Arnold Humphry
Amasa Mills
Gardner Mills
George Humphreys
Abraham Wilcox
Uriah Edgcom
Isaac WilliamsJr
Jonah Richards
Uriah Edgecomb Jr
Ezra Willcocks
David Taylor
Afher Hinman
Thomas Bidwell
Wm Humphry
Eben Alford
Cyrus Humphrey
Titus Cafe
Samuel Marshall
Augustus Humphry
Silvanus Case Jr
George Humphrey Jun
Joseph Brockway
Hofea Cafe
Loin Humphry
Jonathan Barber
Benoni Jones
Reuben Barber
Dosea Barber
Levi Humphry
Johnfon Cleveland
Joel Lane
Ozias Taylor
John Barber Jr
John Barber
Levi Barber
Michael Barber
Curmi (?) Mefenger
Plinny Humphry
Theophilus Humphry
Jeffe Steele
Elam Cafe
Dudley Humphrey
Ezra Adams

James Humphrey
Theo^{r} Humphrey J^{r}
Azariah Barber
Stephen Harris

Luther Jones
Rufus Tuller
Jason Squire
Edmund Miner
William Willcox Jur
Erastus Graham
Darius Moſes Jr
Ashbel Moſes
Aaron Moses
Isaac Graham
Jacob Case
Jehial Latimer
Thomas Caverle ?
Azariah Wilcox
Jeſse Case Jur
Jeſs Case
Augustus Case
Noble Phips (or Phelps)
Caleb Spencer
Amos Spencer
Philetus Caſe
Buckland Willcox
Roswell Latimer
Giles Lattimer
Garner Lattimer
Amos Willcox
Jonathan Latimer
Jonathan Latimer J^{r}
Asa Matson
Abraham Humphry
Asahel Bliss
John Braman
David Adams
Daniel Merrell
Frederic Moses
Joel Cook
John Steele
Darius Moses
Ezra Adams J^{r}
Jedediah Willcox
Dudley Mills
Thadeus Mills
Sterling Willcox
Daniel Graham
Daniel Graham J^{r}
William Willcox
Thomas Sugden
Thomas Sugden Ju^{r}
Samuel Leet
Roswell Humphrey
Stephen Davis
Dudley Case
Alvin Humphry
Rivers Case
Samuel Dudley ?
Michel Barber Jr
Amasa Milles Jun
Lemuel Milles
Benjamin Milles
Samuel Doud
Ezra Doud
Rozzel Rarns
Oringe Case
Calvin Caſe
John Foot
Jonathan Meaden
William Barber
William Merrell
Ared Hinman
Alex^{r} Wilcox
Levi Morgan
Erastus Dailey
Elias Case
Allen Willcox
Eli Marther
Robbert Hughs
Joſeph Bacon Jr

To David Gleason of Farmington in the County of Hartford an indifferent person to serve and return - - - - - - Greeting

By authority of the State of Connecticut you are hereby commanded to summon Amaziah Humphrey town Clerk of the town of Simsbury in s^{d} County & the rest of the inhabitants of the s^{d} Town of Simsbury, and Joseph Loomis town Clerk of the town of New Hartford in Litchfield County & the rest of the Inhabitants of the s^{d} town of New Hartford, to appear, if they see cause, before the Hon^{ble} the General Afsembly of the State afores^{d} to be holden at Hartford in & for s^{d} State on the second Thursday of May AD 1806, that is to say, on the Tuesday next following the s^{d} second Thursday, then & there to shew reasons, if any they have, why the prayer of the foregoing petition should not be granted, & you will leave a true & attested copy of s^{d} petition & of this citation with the s^{d} Town Clerks respectively, or at the places of their usual abode at least twelve days before s^{d} Tuesday. Fail not & legal service & return make Dated at Farmington the 19^{h} day of April AD. 1806, Two Dollars duty is rec^{d} hereon.

John Treadwell L^{t}Governor

April 29th 1806, I then left a true attested copy of this petition, and citation with Joseph Loomis town clerk of the town of New Hartford And April 30th 1806, I left a like true and attested copy, at the usual place of abode of Amariah Humphry town clerk of the town of Simsbury

Fee $4 Test David Gleason, indifft. person

In the House of Representatives
The aforegoing Petition is granted
with liberty of a Bill &c
Test Thos. Y. Seymour Clerk

Concurrd in the Upper House
Test Sam^{l} Wyllys Secretary

ENDORSEMENTS.

N° 17 1/6 paid

Petition of the inhabitants of
West Simsbury &c praying to be incorporated into a town May Session
A.D. 1806

G. H. R.
G. N. H. Bill
Bill
P. H. R.
p U H
Copy paid 32/

Ent
Capt Humphrey
Dr Barton
Capt Moſes
Mr Alford
Mr Thos Bidwell

Members

Col. Holmes
Mr R. Bidwell

Act of the General Aſsembly incorporating the town of Canton, Connecticut.

Upon the Petition of George Humphreys, & others, inhabitants of the town of Symsbury in the county of Hartford, & of the town of New Hartford in the county of Litchfield, ſhewing to this Aſsembly, that thoſe of the petitioners who live in ſaid town of Symsbury, are ſome of them ten, & at an average, all of them are ſeven miles from the meeting houſe in the firſt Society in ſaid

Symsbury, where Town & Freemen's meetings for said Symsbury have been holden; that a mountain forms the eastern boundary of said parish of Weſt Symsbury, & is difficult to paſs, that those of the petitioners who live in ſaid New Hartford are about ſeven miles from the meeting house in ſaid New Hartford, where the Town and Freemen's meetings of ſaid New Hartford are holden; that the buſineſs at ſaid Town & Freemen's meetings has greatly encreased, & and cannot be finished until late in the night, that the Society of Weſt Symsbury, including a ſmall tract adjoining on Granby, called the Independent Society is about ſeven miles & a half in length, & about four miles in breadth, &c. praying this Aſsembly to be incorporated into a distinct town, as per petition on file dated April 19th 1806.

This petition was legally ſerved upon the ſaid towns of Symsbury & New Hartford, & duly returned into the office of the Secretary, & by him entered in the files & docket of this Aſsembly, & the parties thereto appeared, & were fully heard, with their evidence & exhibits, & this Aſsembly do find the allegations in ſaid Petition are proved & true.

Resolved by this Aſsembly, that all the inhabitants living within the following limits, viz. beginning at a heap of stones in Farmington line, South 9° W. 13 chains from Ephraim Baldwin's house, thence North 114 chains, 25 links, to a chestnut tree with stones about it, on the eaſt side of the mountain, Southwesterly of Thomas Alderman's, thence north 14° eaſt 217 chains to a rock with stones upon it, South of the road westerly of Cases gristmill, thence north 26° eaſt, 46 chains to a butternut ſtaddle on the top of the mountain, thence north 12° eaſt, 87 chains to red oak tree with stones by it, marked T. 6 chains 25 links ſouth of the brook in the notch of the mountain ſo called, thence north 16° eaſt 104 chains 70 links to a heap of ſtones in Granby line,

from Sabina Moſes's house north 9 chains 64 links, leaving ſaid Moſes on the eaſt, which line will form the eaſt bounds of the proposed town, thence in the Granby line, westerly to the Kimberly line, thence ſoutherly in said Kimberly line till it paſes acroſs the Independent Society, & thence in the parish line till it comes to the ſoutheaſt corner of ſaid Society of Weſt Symsbury, thence to the firſt monument, be & they are formed into a distinct town, by the name of Canton with all the rights, privileges, & immunities, & ſubject to the same duties as other towns in this State by law are, excepting only, that said Town of Canton shall have a right to ſend but one Representative to the General Aſsembly until by law they shall be authorized to ſend two; That the firſt meeting of said Town of Canton shall be holden at the meeting house in ſaid Weſt Symsbury on the third monday in June, A. D. 1806, at one o'clock afternoon, & the inhabitants of said Town of Canton, qualified by law to vote in Town meetings shall be warned to meet on ſaid day by a Warrant or Warrants ſigned by George Humphrey Esqr. a Justice of the peace & which Warrant or Warrants shall be posted up on the ſign poſt, & at each of the taverns in said town of Canton, at leaſt five days before said third monday in June, & the said Inhabitants, which so met, ſhall proceed to make choice of ſuch officers as other Towns in this State are authorized to choose, & ſuch officers, when duly ſworn, ſhall continue in office until the annual meeting of ſaid Town of Canton, held according to law, & until others are chosen & ſworn in their ſtead; and ſaid George Humphrey Esqr. ſhall preside & be Moderator in ſaid Town meeting on the said third monday in June, & in case of the death or abſence of of the said George Humphrey Esqr. Solomon Everett Esqr. is hereby authorized to ſign ſaid Warrants, & preside in ſaid meeting; & the present Collectors of the said Town of Simsbury, ſhall collect the town tax granted

by said Symsbury on the liſt 1804 & the ſtate tax for the same liſt, & pay the ſame over for the benefit of the said towns of Symsbury & Canton, in proportion to their respective liſts for 1805; & the town poor of ſaid original town of Symsbury & the debts & credits of ſaid Town ſhall be divided betwixt ſaid Towns of Symsbury & Canton, in proportion to the liſts of ſaid Towns for 1805, excluding from the liſt of said Town of Canton, the liſt of that part of ſaid Town of Canton, which originally belonged to ſaid Town of New Hartford; & the division of ſaid town poor, & of ſaid debts and credits ſhall be made by the following persons, who are agreed upon as a Committee for that purpose, by said Towns of Symsbury & Canton, viz. Saml. Barnard, Noah A. Phelps, Shubael Hoskins, Austin Phelps, all of Symsbury, & George Humphrey, Darius Moſes, James Humphrey, & Asher Humphrey all of Canton.

And in case any inhabitants of ſaid original Town of Symsbury who was born in ſaid Town of Symsbury before the paſsing of this act, ſhall have removed to any other town or ſtate, ſhall return, or be returned as a pauper, ſuch person ſhall be ſupported by that part of ſaid original Town in which he or she was born; & if any person not a native of ſaid original town of Symsbury, but who previous to the paſsing of this act ſhall have gained a legal residence in ſaid original town of Symsbury, & ſhall have removed to any other town or ſtate, ſhall return or be returned as a pauper, ſuch person ſhall be ſupported by that part of said original town of Symsbury in which ſuch person last resided — Provided, that ſuch of the inhabitants of the said town of Canton, as belonged to the said town of New Hartford before the paſsing of this act, ſhall not be liable for the payment of any part of the expenſes, or debts of ſaid original town of Symsbury or of ſaid town of Canton, which shall be incurred before the firſt day of November next.—

And be it further Resolved, that the inhabitants of ſaid Town of Canton who belonged to the Town of New Hartford, ſhall remain a part of the School Society of New Hartford;

Paſsed in the House of Representatives
Test Thos. Y. Seymour Clerk
Concurred in the Upper Houſe
Test Sam[l] Wyllys Secretary

CHURCHES.

Canton Centre Congregational Church. Organized 1750. First meeting-house erected in 1763; rebuilt on same site in 1814.

Pastors and their terms:

Rev. Evander Morrison,	1750—1751
Rev. Gideon Mills,	1759—1772
Rev. Seth Sage,	1774—1778
Rev. Abraham Fowler,	1780—1783
Rev. Edmund Mills,	1783—1784
Rev. Jeremiah Hallock,	1785—1826
Rev. Jairus Burt,	1826—1857
Rev. Warren C. Fiske,	1858—1861
Rev. Charles N. Lyman,	1862—1868
Rev. Austin Gardner,	1869—1873
Rev. David B. Hubbard,	1874—1885
Rev. Frederick Alvord,	1885—1889
Rev. D. B. Lord,	1889—1891
Rev. Charles R. Stevens,	1891—1898
Rev. Christopher Hamlin,	1899—1902
Rev. J. W. Moulton,	1902—

Resolution of the General Assembly creating the parish of West Simsbury:

"At a General Aſsembly held at Hartford on the second thurſ-

"day of May A.D. 1750 upon the memorial of Joſeph Willcoks, "Samuel Humphrey and the reſt of the inhabitants living in that "part of the town of Simſbury in the county of hartford that "lyes weſt of the eaſternmoſt ledg of the west mountain so called "praying to be made a distinct Eccleſiaſtical Society.

"Reſolved by this Aſsembly that all the inhabitants that now "do or hereafter shall live west of the afforeſaid weſt ledg of the "weſt mountain in said Simſbury within the limmits following: "viz: Bounding eaſt on the afforeſaid ledg, South on farmington "bounds and from the south west corner bounds of the said town "of Simsbury to run northerly on the line dividing between the "town of Simsbury and Newhartford seven miles and then turns "eaſt south eaſt and runs to the afforesaid eaſt ledg of the weſt "mountain, be and they are hereby made to be a diſtinct Eccle-"faſtical Society with powers and privileges as other Eccleſasti-"cal Societys in this collony do enjoy and ſaid Society shall be "called and known by the name of Weſt Simſbury."

"Teſt George Wyllys Secretary"

COPY OF THE RECEIPT GIVEN BY THE FIRST MINISTER IN CANTON CENTER UPON THE TERMINATION OF HIS LABORS

Weſt Simſbury June the 22d
ay ad 1751

then recd of Mr thomas barber amos Caſe and Ezekiel humphry a Comtee for the Soſiety two hundred and ſeventy ſix pounds fifteen ſhillings money* or ſecured to me to my full ſatiſfaction from them in which I ye ſd Mr Evander Moriſon do aquit and diſcharge ye ſd ſociety in weſt ſimsbury in which I was inſtaled in the work of the miniſtry on the 11th of july laſt in the year 1750 in which I ye sd Mr Evander moriſon do aquit and diſcharge ye ſoſiety from ye ſettelment that was voted me which was to build me a houſe and I alſo diſcharge the ſoſiety from my ſallery which

* Equal to $121.77 at the present time, based on Boston Exchange on England which in 1749 was 11£ colonial for 1£ sterling. Mr. Morison's salary was to be 300£ colonial, or $132.00 per annum.

was voted me from y^e^ ſoſiety and I y^e^ sd Mr Moriſon do aquit and diſcharge y^e^ sd ſoſiety from y^e^ wood which was thirty cords per year and I y^e^ sd Mr Morison do aquit and diſcharge the ſoſiety from all demands from the beginning of the world to this day and forever after recd in full I ſay recd per me as witnis my hand

In preſents of — Evander Moriſon
Joſeph Clark.
Ezekiel Case.

Copy of a certificate that was recorded to exempt a property holder from paying taxes for the support of the Congregational Church in West Simsbury:

"this may certify that Mr benj^n^ Dyar is a conformist of the "Church of England and has put himſelf under my care so that "he must be exempted from paying tax to any diſenting minister "&c."

"William gibbs Miſsionar"

Simſbury Jan 4^th^ 1751

Canton Baptist Church. Organized in 1787. First meeting-house erected in 1807 upon the green; removed to its present site in 1838.

Pastors have been: Reverend Messrs. James Bacon, Jared Mills, Humphrey, Kimball, Gracey, Brockett, Atwell, Phippen, Judd, Bestor, Bowles, Atkins, Culver, J. W. Higgins, and F. H. Cooper.

Collinsville Congregational Church. Organized in 1832. First meeting-house erected in 1836; burned in 1857 and rebuilt in 1858.

Pastors and their terms:

Rev. H. N. Brinsmade, . . .	1832—1835
Rev. Stephen Mason, ...	1835—1836
Rev. C. C. Vanarsdalen, . . .	1836—1838

Rev. F. A. Barton,	1838—1843
Rev. Charles B. McLean,	1843—1866
Rev. Alexander Hall,	1866—1871
Rev. George W. Andrews,	1872—9 mos.
Rev. Leverett S. Griggs,	1872—1874
Rev. Edward E. Lamb,	1875—1882
Rev. George E. Cate,	1882—1884
Rev. Charles E. Cooledge,	1885—

St. Patrick's Catholic Church, Collinsville. Parish established, with Tariffville and New Hartford as dependencies, in 1856. First church dedicated in 1852.

Pastors and their terms:

Rev. Patrick O. Dwyer,	1852—1861
Rev. John Fagan,	1861—1868
Rev. Lawrence Walsh,	1868—1870
Rev. B. O'R. Sheridan,	1870—1885
Rev. Maurice Crowley,	1885—1889
Rev. John J. Quinn,	1889—1902
Rev. J. E. Clark,	1902—

North Canton Methodist Episcopal Church. Organized in 1870. First church edifice erected in 1871 and dedicated in 1872.

Pastors and their terms:

Rev. F. A. Crafts,	1870—
Rev. J. C. Sherburn,	1871—
Rev. W. A. Munson,	1872—
Rev. Lemuel Richardson,	1873—1875
Rev. N. L. Porter,	1876—1877
Rev. Benjamin A. Gilman,	1878—1880
Rev. John S. Haugh,	1881—1883
Rev. Edward L. Bray,	1884—1885
Rev. Abraham R. Eagan,	1886—1887

Rev. Albert Booth,	1888—1890
Rev. A. A. Clark,	1891—1895
Rev. H. L. Foote,	1896—
Rev. John H. Knott,	1897—1898
Rev. Benjamin F. Gilman,	1899—1900
Rev. Newton Wright,	1901—1902
Rev. Jesse L. Rollins,	1903—1905
Rev. Edward J. Curtis,	1906—

Trinity Episcopal Church, Collinsville. Organized in 1875. First church edifice erected in 1876.

Clergymen in charge as missionaries or rectors:

Rev. Henry A. Dows,	1874—1875
Rev. George F. Breed,	1875—1876
Rev. William B. Coleman,	1876—1882
Rev. Norman H. Burnham,	1882—1883
Rev. Ralph H. Bowles,	1883—1884
Rev. Samuel Hall,	1885—1886
Rev. George Buck,	1887—1888
Rev. Jesse E. Heald,	1888—1894
Rev. Kirkland Huske,	1894—1896
Rev. Walter T. Cavell,	1896—1902
Rev. Frederick P. Swezey,	1903—

St. Matthew's Evangelical Lutheran Church, Collinsville. Organized in 1885. First church edifice erected in 1893.

Pastors and their terms:

Rev. E. Hantel,	1885—1887
Rev. ——— Jager,	1887—1893
Rev. O. F. Ebert,	1893—1895
Rev. O. Seidenstucker,	1895—1901
Rev. C. Leisz,	1901—1902
Rev. O. Lorenz,	1902—1903
Rev. P. Bahnisch,	1903—

Swedish Evangelical Pilgrim Church, Collinsville. Organized in 1887. First church building erected in 1893.

Pastors and their terms;

Rev. Edward Pohl, ...	1887—1891
Rev. John E. Widen, ...	1892—1901
Rev. Lars G. Borg, ...	1901—

There have been other religious organizations in Canton that are not in existence.

All of those now established began by holding religious services in houses or halls until they were able to erect church buildings. From 1741 to 1750 religious services were held on the Sabbath in private houses, and for a portion of this time sermons were preached by Rev. Adonijah Bidwell and Rev. Timothy Pitkin. In Collinsville the Collins Company's office hall and Fireman's Hall were used by various religious organizations prior to the erection of their church buildings. The first Catholic mass in town was celebrated in the house of Peter Myers in 1841, and Catholic services were held in houses until the church edifice was erected on land given by Peter Myers.

SCHOOLS.

Years.	Districts.	Schools.	Pupil s Enumerated.
*1846	11	(?)	443
1853	9	(?)	457
1855	8	8	532
1862	9	8	559
1870	8	8	622
1880	8	8	531
1890	8	8	537
1900	Consolidated	8	630

* Of the number of children enumerated in 1846 seventy-three children attended private schools and forty-three did not attend any school.

POPULATION OF CANTON.

Year.	Inhabitants.
1810,	1,374
1820,	1,322
1830,	1,437
1840,	1,736
1860,	2,373
1870,	2,639
1880,	2,301
1890,	2,500
1900,	2,678

The population of 1870 was temporarily large on account of railroad construction, upon which a large force of men were employed for a time.

The population of the village of Collinsville is not indicated by the census of towns, as it lies in parts of Canton, Burlington, and Avon. Its population is more than that of either of the towns alone, and is at least 3,500.

F84606.09

6145 1